

One Hundred Twenty-sixth

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

*September 30, and
October 1 and 2, 1955*

With Report of Discourses



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The One Hundred Twenty-sixth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-sixth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, September 30, 1955, and Saturday and Sunday, October 1 and 2, 1955.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m. Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, October 1, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangement through KSL, the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: K SVC at Richfield, KVEL at Vernal, KVNU at Logan, KSUB at Cedar City.

In Idaho: KID and KID-TV at Idaho Falls, KRXX at Rexburg, KEEP and KLIX-TV at Twin Falls, KFXD at Nampa, KBOI and KBOI-TV at Boise, KBAF at Burley, KWIK at Pocatello.

In California: KEEN at San Jose, KSRO at Santa Rosa, KNXT-TV at Los Angeles, KFMB-TV at San Diego, KGO-TV at San Francisco, KQVR-TV at Stockton, and KBLA at North Hollywood.

In Arizona: KOLD at Yuma, KOOL-TV at Phoenix, KTYL at Mesa.

In Colorado: KEXO at Grand Junction, KLZ-TV at Denver.

In Nevada: KELY at Ely, KLAS and KLAS-TV at Las Vegas.

In Oregon: KWRC at Pendleton, KOIN-TV at Portland.

In Washington: KTNT and KTNT-TV at Tacoma, KXLY-TV at Spokane, KIMA-TV at Yakima, KEPR-TV at Pasco.

In Texas: KTSM at El Paso.

All general sessions of the Confer-

ence were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loud-speaking system and by television. Thousands, in addition, listened to the services on the Tabernacle grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies in Utah, Idaho, Colorado, Washington, Oregon, Arizona, Wyoming, Nevada, and California.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting Company's *Tabernacle Choir and Organ* broadcast is also included in this record.

Elder Joseph Anderson was Clerk of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Adam S. Bennion, Richard L. Evans, and George Q. Morris.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Thomas E. McKay, Clifford E. Young, Alma Sonne, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill.

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins,

Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, and Marion Duff Hanks.

Presiding Bishopric: Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buchner.

GENERAL OFFICERS AND OTHER
AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and A. William Lund, Assistant.

Members of the General Welfare Committee, Church Welfare Program.

Members of Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

FIRST DAY

MORNING MEETING

The opening session of the Conference convened Friday morning, September 30, 1955 at 10 o'clock, with President David O. McKay presiding and conducting the services.

The large Tabernacle auditorium and galleries were filled with people, the Assembly Hall just south of the Tabernacle was also occupied by Saints who had come from far and near, as was also Barratt Hall (60 North Main Street), provision having been made for the overflow crowds to hear and see the services of the various Conference sessions by means of television. In addition, many others assembled on the Tabernacle grounds where they listened to the Conference proceedings by means of amplifiers that had been installed for the accommodation of the listening audience on the grounds.

The choral singing for this session was furnished by the German-Speaking L.D.S. Organization Choir, Elder Heinz Rimmasch, Conductor. Frank W. Asper was at the organ.

President David O. McKay:

This is the opening session of the 126th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

I wish to make an announcement at this time of a special meeting to be held on the fourth floor of the Salt Lake Temple Sunday afternoon, October 2nd, at 4:45 o'clock—a meeting of Temple Presidencies with the General Authorities of the Church. We announce that now so that those who are not here may have an opportunity to be present.

We are pleased to announce that all the General Authorities are in attendance at this session, excepting probably Elder Ezra Taft Benson who was called to Washington to a special meeting of the Cabinet this morning. He will return sometime tomorrow and be

with us at some of the sessions of the Conference.

Elder Joseph Anderson is Clerk of the Conference.

These services, and all General Sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall, over a public address system and by television.

The services this morning are also being televised over KSL-TV, Channel 5, and by arrangement through KSL over 14 radio stations in Utah, Idaho, Nevada, Oregon, Arizona, and California. Special television cable installation will be shown in four chapels in Pocatello, Idaho. The names of these stations have already been announced to the radio audience.

We desire to express our appreciation to these various television and radio stations for their courtesy in making available their time and facilities for these broadcasts.

To the audience seated here in the Tabernacle and the Assembly Hall and to the thousands listening in over the radio, the First Presidency and General Authorities extend a most hearty welcome, and pray that we may receive encouragement and inspiration during our attendance at this great Conference of the Church.

We acknowledge the presence of the following distinguished visitors and others who hold prominent positions in educational circles and in the State. We are not sure that we have been able to observe all who are present, but we mention the following: Senator Arthur V. Watkins; United States Representatives, Honorable William A. Dawson and Honorable H. Aldous Dixon; Secretary of State LaMont Toronto; President A. Ray Olpin of the University of Utah; Dr. William P. Miller of Weber College; President Ernest L. Wilkinson of the Brigham Young University, and probably others. If we have omitted you, you know that our eyesight is getting dim, and also be assured that you are welcome with these whom I have named.

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To all we extend a hearty welcome and express satisfaction and pleasure in your presence, and especially for your cooperative spirit in these sessions.

The singing for this morning's session will be furnished by the German Speaking Church Organization Choir, with Elder Heinz Rimmasch conducting, and Elder Frank W. Asper at the organ.

We shall begin this session by the German Speaking Church Organization Choir singing, "Guide Us, O Thou Great Jehovah," conducted by Elder Rimmasch.

The opening prayer will be offered by Elder Marden D. Pearson, president of the Sevier Stake.

The German-Speaking L.D.S. Organization Choir sang the hymn, "Guide Us, O Thou Great Jehovah."

Elder Marden D. Pearson, President of the Sevier Stake, offered the opening prayer.

President David O. McKay:

The invocation was just offered by President Marden D. Pearson, president of the Sevier Stake.

The German Speaking Church Organization Choir will now sing, "Christ is Risen," conducted by Elder Heinz Rimmasch.

Singing by the Choir, "Christ is Risen."

PRESIDENT DAVID O. McKAY

BRETHREN AND SISTERS: Being keenly sensitive of the great responsibility of this moment, I crave an interest in your sympathetic attention and especially in your faith and prayers.

My feelings this morning can be expressed in one word—gratitude. I should like to quote from the Psalmist:

"O give thanks unto the Lord; call upon his name: make known his deeds among the people.

"Sing unto him, sing psalms unto him: talk ye of all his wondrous works." (Psalm 105:1-2.)

Giving thanks means in this case, I am sure, a fulness of thanks, which is the outward expression of a grateful feeling. Gratitude is the feeling itself. That is in the heart. Thankfulness is measured by the number of words; gratitude is measured by the nature of our actions. Thankfulness is the beginning of gratitude; gratitude the completion of thankfulness. "Gratitude is the heart's recognition of kindness that the lips cannot repay."

I feel grateful and happy this morning for so many evidences of the goodness of the Lord that I wish I could strike a note of optimism that would reverberate to the uttermost parts of the Church. In the words of Frank L. Stanton:

"This world o' God's is brighter
Than we ever dream or know;
Its burdens growin' lighter—
An' it's Love that makes 'em so!
An' I'm thankful that I'm livin'
Where Love's blessedness I see,
'Neath a Heaven that's forgivin'
Where the bells ring 'Home' to me!"

I know that since our conference last April, many of us have had difficulties, disappointments, and failures where we wanted so much to succeed; wounded feelings from barbed tongues; sickness; some of us have passed through the experience of death of loved ones; but these are all incidents in life which, when not understood, may harrow our feelings until we are crushed.

I am aware, too, that there have been jealousies, petty intrigues, meannesses, misunderstandings on occasions, and that men and women, magnifying these weaknesses of human nature, have made themselves miserable and perhaps scattered gloom instead of sunshine into the hearts of their associates.

But notwithstanding these disagreeable, discouraging facts, I am sure that we have cause this morning to rise above petty things and, as the Psalmist says, make known among the people the Lord's deeds, which are always good and beautiful. Paraphrasing a familiar song, let us, "Count our many bless-

ings; name them one by one, and it will surprise us what the Lord has done."

There are so many things for which we should be thankful, time will not permit our even naming them, but I should like to call your attention at least to four or five:

First: loyalty and devotion of the presiding priesthood of the Church.

Second: the vitality and growth of the Church.

Third: the success of the choir on its recent tour in Europe.

Fourth: the dedication of the temple.

Fifth: *the happiness we may secure in obedience to the restored gospel of Jesus Christ.*

I haven't words to express my gratitude for the support and loyalty of President Richards and President Clark and the work they have carried on at the office and throughout the Church. I make this public expression of my appreciation and gratitude, which applies also to the Council of the Twelve, the Assistants, the Seventy, the Bishopric, and the Patriarch, and to all those who preside in stakes and wards and quorums and organizations, in the presidencies of missions throughout the world. Nobody who has not come in contact with these men and women can realize their loyalty, their energy, and devotion. I wish to express, too, appreciation for the co-operation of the civic authorities in our state and in nations, in the South Pacific, in Europe, and wherever the missions of the Church are operating. I know these are mere words, but they express a true feeling of gratitude. God bless them wherever they are.

Activity and Growth of the Church

Now as to the activity and growth of the Church, that is shown in many ways:

First, in the increase in membership. You will be pleased to know that since we met last October, over 73,500 people have joined the Church; two new missions have been organized—the South Australian Mission, attended by Elder Marion G. Romney, who was accompanied by Sister Romney; and the Southern Far East Mission (the Japanese Mission changed to the Northern

Far East Mission) where President Joseph Fielding Smith officiated, accompanied by Sister Smith, and by Brother Herald Grant Heaton, who is president of the Southern Far East Mission—a great opportunity—the ground laid for that division by Elder Harold B. Lee and Sister Lee a few months ago.

Other missions are demanding similar attention.

The activity and vitality of the Church are shown also in the increase in tithing. Last year the tithing was the largest we have ever had, and this year up to September, it is 10.7 percent higher than last. This is a very significant index to the service, loyalty, and spirituality of the members of the Church. We are grateful to you for your devotion. You have shown in increased attendance at sacrament meetings that devotion. I sincerely hope that I may report an improvement in these sacrament meetings in order and reverence.

As members of the Church in our worshiping assemblies, we should improve I think, in this regard. Presiding authorities in stake, ward, and quorum meetings, and especially teachers in classes, should make special effort to maintain better order and more reverence during hours of worship and of study. Less talking behind the pulpit will have a salutary effect upon those who face it. By example and precept children should be impressed with the inappropriateness of confusion and disorder in a worshiping congregation. They should be impressed in childhood, and have it emphasized in youth, that it is disrespectful to talk or even to whisper during a sermon, and that it is the height of rudeness to leave a worshiping assembly before dismissal.

Courtesy, respect, deference, and kind consideration are all pleasing attributes that may be shown on all occasions, and wherever manifested contribute to the pleasure and sweetness of human relations.

If there were more reverence in human hearts, there would be less room for sin and sorrow and more increased capacity for joy and gladness. To make more cherished, more adaptable, more attractive, this gem among brilliant vir-

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tues is a project worthy of the most united and prayerful efforts of every officer, every parent, and every member of the Church.

Successful Tour of the Tabernacle Choir

Another reason for gratitude and joy this morning is the recent successful tour of the choir in Europe.

The reception given them at Greenock, Scotland, when the Provost, Mr. John Porter, and the Bagpipe Band of that city, gathered on the wharf, took a tug out even to the ship, and returned with the second group of singers, was almost a royal welcome. I cannot refrain from mentioning that, because fifty-eight years before, I stood on the same wharf and saw emigrants, returning missionaries take the tugboat out to the ocean liner. I contrasted our feelings and the attitude of the people fifty-eight years ago with this reception on that morning.

Then in the afternoon, it was repeated by the Lord Provost of Glasgow and his Lady, Lord and Lady Andrew Hood. As he stated, in his extemporaneous speech of welcome—as he laid aside his prepared speech—this is probably the first time an organized group of the Church of Jesus Christ of Latter-day Saints has been officially received in Scotland. That was Friday, August 19, 1955.

I shall let others who were constantly with the choir report their achievements. Sister McKay and our party had the opportunity to attend only four concerts—the one held in Kelvin Hall, Glasgow; in Royal Albert Hall, London; the Fest Hall in Bern, Switzerland; and in Tonhalle in Zurich, Switzerland.

The service rendered by the Tabernacle Choir on their tour brought credit to our state, and the Church, and to our country as perhaps no other organization has been able to do.

To transport 379 members of a singing group with their escorts, making a company of approximately 600, was a herculean task. The difficulties of transportation and hotel accommodations had really just begun when they landed at Greenock. But their tour, as you all know, proved to be successful beyond our fondest hopes. At every concert they were given an ovation.

Elder Richard L. Evans especially, who gave the spoken word, Elder Lester F. Hewlett, president of the choir, the directors, the organists, and every member of the choir deserve the highest praise. The dignified attitude of the group as a whole, their comely deportment, their evident sincerity of purpose, their responsiveness, won the audience even before they started to sing.

Mr. Edmund J. Pendleton, music critic of the *New York Herald Tribune* of Paris, France, wrote as follows: (I will read this one because I think it has not been published.)

"The simplicity of attitude and the evident sincerity on the part of every participant from the last chorister to the conductor, J. Spencer Cornwall, is moving to behold. The wealth and health of the choir's sonority, and its freely consented discipline, achieved results difficult to duplicate without a similar faith in a job to be done. The whole program was sung by heart, in the most literal sense.

"The technical side of the performance—balance, tone quality, attack, shading, diction—was thoroughly satisfactory, and in certain strong moments thrilling."

It gives me great pleasure, therefore, to make public acknowledgment and express the thankfulness of a grateful heart to Elder W. Jack Thomas and his faithful wife, Emma, who first suggested a European tour and worked so diligently and enthusiastically in soliciting funds, and who labored so faithfully for months in looking after the transportation and physical comforts of the members of the choir; also to the advisory committee—Elders Mark E. Petersen, Adam S. Bennion, LeGrand Richards, who proved themselves masters of details, the application of which contributed much to the success of the tour.

To President Paul C. Child, who with Mr. Charles D. DeKock, manager of the Foreign Escorted Tours Department, New York City, and Mr. Robert H. Smith, also representing the Foreign Escorted Tours Department of New York, had complete charge of all the transportation problems as soon as the choir landed at Greenock, Scotland, until the final concert held in the Palais de Chaillot Theater, Saturday night,

September 17, we wish to express deep appreciation.

These men, with Elder Richard L. Evans, worked night and day to make the trip successful. In London, for example, when the tour managers were selling round-trip tickets to the groundbreaking ceremonies in Newchapel near London, at a cost of two dollars each, Mr. DeKock worried all night about it and the next morning said to Brother Child: "This is a very important event, and many people are coming from all over Great Britain and various other countries to attend; it would be a shame if members of the choir were not present." (That was not scheduled, you see, originally.) "I am going to furnish the transportation free of charge to everyone who wishes to attend those services."

After he heard the choir concert in Manchester, England, the same gentleman said: "Paul, I took this job as an objective thing; I want you to know from this hour on it is *subjective*. I have never been so lifted up in all my life! I am going to give everything I have to the success of this tour."

Mr. Robert R. Mullen who handled the over-all publicity of the choir tour and worked in conjunction with the J. Walter Thompson Company in Europe, told Elder Mark E. Petersen that his company was so much in sympathy with the over-all purpose of the choir tour that they did all of their work at cost, without charging any agency commission such as is usually the case.

To all individuals and business firms who contributed their money towards paying the expenses of this eventful tour, we now publicly express our gratitude. I have no hesitancy in saying that from the standpoint of good will, in fostering better understanding between our Church, our state, our country, and the European nations visited, money has never been spent more profitably.

Of course, there were difficulties and inconveniences, even tragedies, but these are incident to any great undertaking, and especially one of such herculean proportions as transporting six hundred people over Europe in thirty days.

To the doctors who looked after the health of the choir members and to all

others who assisted in any way in making this tour successful, we now express our thanks and deep appreciation.

Dedication of the Swiss Temple

Another cause for rejoicing this morning (and I tell you it is a most significant one as an event in the history of the Church) is the dedication of the first temple on European soil, Sunday, September 11, 1955, with two sessions that day, and two each succeeding day until Thursday, September 15. The Tabernacle Choir was present and furnished the music, with Sister Ewan Harbrecht as soloist. The choir and Sister Harbrecht never sang more feelingly than they did at both the morning and afternoon sessions of the first day of the dedication. I wish all members of the Church might have felt the intensity of the spiritual services on that memorable occasion.

When the time came to welcome the hundreds who crowded the rooms at the first session, it seemed proper to express also a welcome to an unseen, but seemingly real audience, among whom were possibly former presidents and apostles of the Church, probably headed by the Prophet Joseph Smith, to whom was revealed the essential ordinances of baptism for those who died without having heard the gospel; also his nephew, President Joseph F. Smith, who prophesied forty-nine years ago in the city of Bern that "temples would be built in divers countries of the world." Among them, too, I thought surely might be numbered Elder Stayner Richards who was president of the British Mission at the time those two temple sites in Europe were chosen. With these distinguished leaders we thought, too, there might have been departed loved ones whom "we could not see, but whose presence we felt." At any rate, we all agreed that the veil between those who participated in those exercises and loved ones who had gone before seemed very thin.

Again, we take opportunity to express publicly appreciation to the architects, contractors, technicians, and workers who labored long and faithfully to have the temple completed for dedication on that day. Two nights before that service, workmen labored all night long and

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expressed themselves as doing it willingly.

It had been announced that regular ordinance work would not commence until Monday morning, September 18, but through the indefatigable efforts of Elder Gordon B. Hinckley, assisted by Elder Paul Evans and others, it was reported that a company might be accommodated on the morning of the 16th following the final dedicatory service Thursday night.

Accordingly, two sessions were scheduled for German-speaking people—one at 7 o'clock in the morning, and the other at 1 p.m. But members from the French Mission said, "the choir will be in Paris Saturday night, and if, while we are present here, we could go through the temple and get home for that, we should appreciate it." Accordingly, we gave them 5:00 p.m. Friday, as their opportunity to go through the temple.

Then came President Eben R. T. Blomquist, representing the Swedish people, who said, "if we could come at 9:00 o'clock at night, we would be willing to wait over so that we could return Saturday in accordance with our schedule." So instead of two sessions, we granted four, resulting in continual sessions from seven o'clock Friday morning until seven o'clock Saturday night.

Members from the Netherlands Mission had been invited to come Saturday morning at 7:30. They were there, and the workers who had worked all night, who were necessary to guide the workers from Holland, continued on duty.

The faithful members endured the inconveniences gladly because the privilege of going through the temple at that time was a great accommodation to them.

We here express appreciation to President William F. Perschon, President Samuel E. Bringhurst, Elder Edward O. Anderson, Elder Gordon B. Hinckley, Elder Paul Evans, and all the missionaries and workers who rendered such unselfish service to the fortunate members of the Church who were privileged to go through the first temple in Europe.

The Gospel Plan the Greatest of All Blessings

Truly, it is fitting to give thanks to the Lord and to talk of all his wondrous

work; and in doing so, we must include the greatest of all of his blessings—the sending of his Only Begotten Son to give to all our Father's children redemption, and to those who will listen and obey the gospel, salvation and exaltation in the kingdom of our Father. *Obedience to the principles of the gospel brings happiness*, and happiness is what all men seek. Indeed, the Prophet Joseph Smith said that "Happiness is the object and design of our existence, and will be the end thereof"—and this is important—"if we pursue the path that leads to it." As an end in itself, happiness is never found; it comes incidentally. Note: "It will be the end thereof if we follow the path that leads to it, and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (*Teachings of the Prophet Joseph Smith*, pp. 255-256.) "Happiness consists not of having, but of being—not of possessing, but of enjoying. It is a warm glow of the heart at peace with itself. A martyr at the stake may have happiness that a king on his throne might envy. Man is the creator of his own happiness. It is the aroma of life lived in harmony with high ideals. For what a man has he may be dependent upon others; what he is rests with him alone. What he obtains in life is but acquisition; what he attains is true growth."

William George Jordan continues: "The basis of happiness is the love of something outside itself. Search every instance of happiness in the world, and you will find, when all the incidental features are eliminated, there is always the constant, unchangeable element of love—love of parent for child; love of man and woman for each other (husband and wife); love of humanity in some form, or a great life work into which the individual throws all his energies.

"Happiness is the voice of optimism, of faith, of simple, steadfast love," interest in some great cause, that is worthy of a life's work. My fellow workers: What is the "Great cause worthy of our life's work?" *The restored Church of Jesus Christ!* Is there anything greater in all the world?

My heart rejoices that we have the

privilege of working together to establish through that Church the kingdom of God on earth.

May our great life's work be the promulgation of the restored gospel, that God's purposes may be consummated for the peace and happiness of man-

kind, I humbly pray this morning, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Richard L. Evans will be our next speaker. He will be followed by Elder Bruce R. McConkie.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles



Y BELOVED brethren and sisters:

I should like to echo from the depths of my heart this morning, that gratitude of which President McKay has so beautifully and eloquently spoken; gratitude to my Father in heaven for so much beyond my ability to mention, for the onward march of his Church and kingdom, for his goodness in the lives of all of us.

At this time I should like to express gratitude for Sister Evans and me for the privilege we have had of being witnesses of some of those glorious and significant events of which President McKay has spoken; and gratitude for the leadership of President McKay and his Counselors, and for the association of these, my brethren, and you, my brethren and sisters.

We watched the President under a wide variety of conditions in a number of countries of Europe, in several of the great cities of the continent and of Great Britain, exchanging greetings with public officials, meeting in press conferences, attending the concerts, and participating in public receptions. He was seemingly indefatigable, always gracious, always an effective and wonderful representative of this Church and people; not sparing himself, traveling many hours and many miles sometimes to attend one of the choir concerts under stormy and difficult conditions, getting back to his hotel in the very early hours of the morning.

I should like to echo his gratitude for the success of this tour.

I think a public confession here would not be inappropriate: Some of us, many of us, maybe most of us, had great apprehension and some reservations con-

cerning the choir's tour. I must confess humbly, that some of us might have postponed it, and perhaps would have looked again at the commitment to do it. I must confess that as the two trains pulled us out of Salt Lake City on the evening of August 10, I felt, if not like a lamb going to the slaughter, at least like one that was going to be shorn. But the President of the Church had committed us to it, and so we went. (I should hesitate to say this publicly, but when he sets a deadline, the seemingly impossible happens, as witness the dedication of the Swiss Temple. When you get a mixture of the quiet, purposeful stubbornness of the Scots and the Welsh, along with the courage and conviction of a prophetic calling, you have a combination which, once having been committed to a course or a great cause, is something to be reckoned with!)

Blessedly and providentially, by the combined services of a great number of able and devoted people, many of whom the President has mentioned, and by the hand of Providence, we had a great venture in understanding, as we so characterized it before our European audiences.

I am glad that the President paid tribute to all of those to whom he paid tribute and appreciation this morning. There are many others, who could and should be mentioned, and perhaps that can be done at another time and place.

Now, to some of the highlights, briefly: The President has mentioned the reception at Greenock, Scotland, by the Provost of the city and the Bagpipe Corps, and the reception of the entire choir by the Lord Provost of Glasgow and the great audience at

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Glasgow's Kelvin Hall the following evening. Then we went to Manchester and to Cardiff, where the Stars and Stripes were raised over Cardiff Castle by the gracious Lord Mayor of that great city in honor of the Tabernacle Choir and its sponsoring institution, and of the country from which it came—not beneath the British flag, or any other flag, but waving there alone as we came into the city, the Stars and Stripes over Cardiff Castle, with the Lord Mayor addressing us as brothers and sisters, and giving every evidence of his feelings of sincerity in the terms in which he addressed us.

There are many other unforgettable experiences. Berlin is one of them. We presented an extra concert in the afternoon for those who came, principally from the Eastern Zone, who would neither be able to afford, nor, for the most part would be able to be present in the evening hours because of distances traveled and restrictions encountered. To see that audience of those from the areas which have not known some of the great privileges and blessings that we have known, to feel their spirit, to feel them wanting to be demonstrative, wanting to overflow in appreciation, and seemingly not knowing quite how to, and then melting and overflowing—it was an unforgettable experience. The audience of the evening was one quite in contrast with the refugee audience and those from eastern areas who had come in the afternoon.

The President has mentioned the temple dedication and the concerts in Switzerland, where we sang in Bern and Zurich; those in Copenhagen (an extra one being presented there by our male chorus in Tivoli Gardens, in response to public demand); the great audience in the Royal Albert Hall in London, a place of great tradition, of great prestige, sometimes of great reserve—an overflow audience there in that great hall of some seven to eight thousand people, melting, taking us into their hearts and we taking them into ours. It was a wonderful and satisfying and unforgettable experience.

Then in Paris, the final concert (not forgetting those in Amsterdam and Scheveningen in the Netherlands and in Wiesbaden, Germany, which were

equally significant) where the city council and the ranking officers of the city of Paris presented medals to the principals of the choir and scrolls of commendation, not only to individuals, but also to some of us as representatives of the Church, they having also passed a special appropriation for refreshments for the entire group of six hundred in the magnificent city palace where royalty has been entertained for generations. There was no honor that we knew of that the city of Paris could do for the Tabernacle Choir and the Church and the country from which they came that they did not do and extend to us.

Everywhere public officials of the countries in which we found ourselves, as well as our own diplomatic officers, and the press, and the public, were as gracious and warm and wonderful as one could ask from his own kin and countrymen. Scores—hundreds—of pictures and fair and favorable stories appeared throughout Europe in the public press; and we were on the air in many places. It seemed that virtually no doors that we had time to open were closed to us—and no hearts either, or so it seemed.

Thank God for all his blessings and mercies and for far-reaching consequences beyond our ability to estimate or to foresee.

I think the Berlin *Telegraf* summed it up in a sentence when it said in its edition immediately after the Berlin concert, "This was not only music, but the building of a human bridge." This we also felt is what it was.

Now as to two or three of the side-lights: One was the language barrier. What happened at the Tower of Babel never should have happened, but by the perverseness of men it did, and by the dispersion of men it has continued. We wrestled with it all the way, but not with so much difficulty as we might have supposed. In all places to which we went a large percentage of our audiences were bilingual and understood us without translators. We used interpreters, but in many places the reaction of the audience to the English was more immediate than the reaction to the translations which followed.

We found no insurmountable barrier

of language or of geography to understanding among men. We found nothing that could prevent sincere and honest people from taking one another to the hearts of each other, in peace, in honor, and in understanding.

We found nothing to cause us to come to any conclusion except that all men are children of the Lord God, and that all are precious in his sight. We found no people that we could not love. We found no people for whom we did not come away with affection in our souls and in our hearts. We found no people for whom we did not feel a genuine, deep, and grateful friendship. Thank God for this, also—for not letting the barriers of language or of boundaries or of geography keep us from a satisfying and glorious understanding.

There were some other sidelights. We had about two-thirds of the passenger list on the *SS Saxonia*, on which we sailed from Montreal to Europe—some six hundred out of a passenger list of some nine hundred. I think perhaps the most frustrated man on the *SS Saxonia* on this trip was the bartender! (I think perhaps the next most frustrated man aboard was the steward who operated the bingo game!)

There were many incidents of humor, some of illness and difficulty, but despite fatigue, despite difficult and sometimes discouraging conditions and a close, demanding schedule, the choir rose magnificently on every occasion and did a marvelous and wonderful service.

I am grateful this morning in following the theme of gratitude, for the courage and conviction of President McKay in committing us to the tour, despite our fears and apprehensions. I am grateful for the favorable outcome, which is beyond our ability to estimate.

If I may be pardoned another thought or two of personal gratitude: I am grateful that my gracious wife was with us. I was proud of her performance at press conferences and public receptions and on all other occasions (as I was of Sister McKay also, and those who were with her and the President). I am grateful to have our eldest son serving among the missionaries of Europe (hundreds of whom we have met), serving in my own field of labor

at precisely the age, even to the month, at which I entered the same field, some twenty-nine years ago. I am grateful for the work of all the missionaries, and the mission presidents, and all the devoted people, and for the onward move and the great and glorious achievements and progress and opportunities that are ours.

We come back not much given to boasting. We are aware of the art and culture of Europe, of its great cathedrals, of its great contributions, its great peoples, its great history, its great accomplishments, and are not so much disposed to boast of ourselves or of any physical attainments. I am not sure that we have the greatest of many things here. But of this I am sure, and of this I bear you witness this day: that we have the greatest message for mankind, the gospel of Jesus Christ restored in its fulness, and the greatest opportunity to convey it to others that any people ever had, and the greatest responsibility upon us to do it.

God help us to do it and to meet the greatness of this responsibility.

I should like to close with a few words from the closing sentences of King Benjamin's great sermon to his people, from the Book of Mormon:

My friends and my brethren, my kindred and my people, . . .

if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long-suffering towards the children of men; and also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should put his trust in the Lord, and should be diligent in keeping his commandments, and continue in the faith even unto the end of his life, . . .

this is the means whereby salvation cometh. And there is none other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved except the conditions which I have told you.

Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

And again, believe that ye must repent of your sins and forsake them, and humble

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yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.

* * * * *

And behold, I say unto you that if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true. (Mos. 4:4, 6, 8-10, 12.)

God help us to have the courage and the wisdom to be what we should be, to live as we should live, to do what we

should do, and to arise to the greatest message to mankind and to the greatest opportunity and responsibility that is ours, to deliver it, I pray in Jesus' name. Amen.

President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve has just spoken to us. Elder Bruce R. McConkie of the First Council of Seventy will be our next speaker. Following Elder McConkie the Choir and Congregation will join in singing, "Come, Come, Ye Saints."

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy



Y HEART WAS moved today, as I am sure all of your hearts were, as we heard President McKay tell of the achievements and results of the Tabernacle

Choir trip and then bear witness of his feelings and sentiments relative to the dedication of the new temple in Switzerland.

It appears from what is going on relative to this temple and others that are in course of construction and are contemplated, that you and I are living in an age when the brethren feel that the great blessings of the temple should be made readily available to people in all nations and in all places where congregations of the Saints are of sufficient numbers to warrant such.

I think if I might have the Spirit for a few moments, that I would like to say something to you as to why the Latter-day Saints build temples. Temples are not just houses of worship; they are not meetinghouses or tabernacles; they are not something designed where we can assemble together and be fed the bread of life and taught our obligations and responsibilities. But temples, as we understand, build, and dedicate them, are sacred sanctuaries, set apart from the world, houses prepared and given to the Lord in which can be performed the ordinances, and in which can be taught the principles, whereby you and I can have opportu-

nity to enter into an eternal fulness in the kingdom of our Father.

When we come out of the world and join the Church, when we become members of this kingdom, we get on a path which is named the "strait and narrow path." Membership in the Church starts us out toward a goal which is called eternal life. Baptism is not an end in itself; it is the beginning of the process of working out our salvation with fear and trembling before the Lord.

After we have joined the Church and have come into the kingdom, and have been given the right to the constant companionship of the Holy Ghost, then if we press forward and keep the commandments of God, at long-last and eventually, we are entitled to an inheritance in his eternal world where the fulness of his glory is found.

As we understand the revelations, when we accept Christ and join the Church, we have power given us to become the sons of God. We are not his sons and daughters by Church membership alone, but we have the ability and the capacity and the power to attain unto that status after we accept the Lord with all our hearts. (See D & C 39:1-6.)

Now the ordinances that are performed in the temples are the ordinances of exaltation; they open the door to us to an inheritance of sonship; they open the door to us so that we may

become sons and daughters, members of the household of God in eternity. If we go to the temples with an honest heart and a contrite spirit, having prepared ourselves by personal righteousness and worthiness and proper living, then in those houses we receive the ordinances and the instructions which enable us, if we thereafter continue faithful, to receive eventually the fullness of the Father.

The temple ordinances open the door to gaining all power and all wisdom and all knowledge. Temple ordinances open up the way to membership in the Church of the Firstborn. They open the door to becoming kings and priests and inheriting all things.

Now the mere fact that we receive the ordinances in no sense guarantees that we will receive these rewards. The fact that we are sealed in the temple for time and eternity to our wives and our children does not guarantee that in the end we shall obtain those blessings.

In my judgment there is no more important single act that any Latter-day Saint ever does in this world than to marry the right person in the right place by the right authority. The right person is someone for whom the natural and wholesome and normal affection that should exist does exist. It is the person who is living so that he or she can go to the temple of God and make the covenants that we there make. The right place is the temple, and the right authority is the sealing power which Elijah restored.

All of these things, these exaltations and honors and glories, are offered to us and all the world in and through the ordinances that are performed in these sacred sanctuaries which are set apart from the world. After we have partaken of these ordinances, then it is

incumbent upon us that we live in harmony with the principles of eternal truth and walk uprightly before the Lord. If we keep the covenants that we have made in these holy places, then we will have reward and honor in eternity, to say nothing of that peace and happiness in this life which is beyond any comprehension or understanding that anyone of the world could have.

It appeals to me that we ought to think, all of us as individuals, since the brethren are doing all the things they are relative to temple building, that this is an age and a time and an hour when all of us ought to set our houses in order and do the things that I am sure we already know we should, in order to become inheritors of these eternal blessings. The blessings come on conditions of personal righteousness, on conditions of overcoming, as the Lord said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21.) In the name of Jesus Christ. Amen.

President David O. McKay:

Wherever "Come, Come, Ye Saints" was sung in Europe, the audience demanded an encore. It was remarkable.

Let us all join with the Choir in singing that favorite hymn, conducted now by Elder Heinz Rimmasch.

Singing by the Choir and congregation, "Come, Come, Ye Saints."

President David O. McKay:

Our next speaker will be Elder Delbert L. Stapley of the Council of the Twelve. He will be followed by Elder Hugh B. Brown.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles



Y BROTHERS AND SISTERS: I face you humbly this morning. A feature of a general conference is the diversity of messages treated by members of the General Authorities. I hesitate to break

the theme of the previous speakers, but I firmly believe variety does have some value.

I have often thought that I should like to say a few words about the Church welfare program in a general conference of the Church. I believe in

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and accept the program with all my heart and soul. Perhaps I cannot add anything new, but a re-emphasis of some basic principles with a few personal thoughts and feelings may more fully encourage complete acceptance and support of this inspired plan.

It is distinctly a new approach to providing social care. The plan is not a dole. The edict, "In the sweat of thy face shalt thou eat bread," (Gen. 3:19) applies today as anciently. Also in this dispensation the Lord declared, "... he that is idle shall not eat the bread nor wear the garments of the laborer." (D & C 42:42.) Each able person is expected to work for what he receives, which in part is the genius and a basic principle of the plan; however, the incapacitated and aged, unable to work, whose relatives cannot or do not provide for them, are taken care of according to their wants and needs as long as these needs are just.

Welfare workers should make those helped feel good in receiving welfare assistance. Some claim humiliation in accepting help from the Church, yet are not embarrassed by receiving a government dole. The best antidote against humiliation is to furnish work opportunities for those receiving benefits in the program to give them the right feeling of having earned and therefore entitled to welfare assistance.

We are setting a pattern in welfare work that the world is watching. Being inspired of God, it must work successfully, but the success of it lies in leadership and people. It is leadership's point of view and attitudes which must be right. The stake presidents and bishops of the Church who stand out as acknowledged and respected leaders are those who, according to their divine appointment, have taken seriously the welfare program and in love and understanding have made it work advantageously in the lives of their people. Training Church membership in welfare activities has proved an important facility in getting them to do other things important to spiritual growth and testimony.

Welfare is still, however, a program of education. Leadership must see to it that information concerning the plan, together with the counsel and instruc-

tion from the presiding brethren, reaches the rank and file of Church members for better understanding. Improved understanding wipes out prejudice and resentment to the plan. Our people are entitled to be properly informed. The better informed they are, the more ready the acceptance and the better work they will do. We cannot overlook the importance of proper attitudes toward the plan on the part of the membership of the Church. All must be encouraged to accept and come the Church way completely or the program will fall short in its goals. It does not replace tithing but is an added step supplementing that divine law in the care of the needy of the Church.

Ofttimes the greatest antagonisms and the worst enemies to the program are found within our own ranks. I will always remember and thank Elder Marion G. Romney for the important lesson he taught me many years ago in a special stake and ward welfare meeting held in Phoenix, Arizona, while the program was still quite young. I informed him our company was paying heavy taxes, and I wanted to see our people obtain their proportionate share of public assistance. At that time I felt keenly the rightness of this position. He said to me, "That may be good for the world, but it isn't the Lord's plan. The welfare program is the Lord's way of providing for his own." He then explained its purpose and operation in more detail. No doubt other of the welfare brethren or General Authorities had given the same counsel on previous visits, but somehow it did not register nor take root in my mind. On that occasion the Holy Ghost bore witness to my spirit of the truth of that which Elder Romney testified. Fortified with this witness, from that time forward I have strongly advocated and supported this worthy program from the Lord. It is right in principle and true in its concepts, regardless of one's approach to the plan. A little prayerful meditation in an honest and sincere manner will bring true conviction into the hearts of the uncertain and skeptical.

The welfare program in operation since 1936 is a continuing plan for the people of the Church until a more perfect and higher plan is revealed. When

we demonstrate our faith, worthiness, willingness, and unity to live fully the principles of the welfare plan, it will lead and prepare us for the higher law of the celestial kingdom. The Lord has affirmed in this dispensation:

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself. (*Ibid.*, 105:5.)

I would dislike to see any logical facet or service that comes within the concepts and functions of the welfare plan sacrificed in exchange for what I would term insecure man-made social formulas for collective or personal benefits. I should not like to see any proposed substitute for the plan unless it is better, and the only way it could be better, in my estimation, is for God to reveal it.

We may not yet see or understand the immediate need of the welfare program, but as surely as God lives and as time goes on, the inspiration of it will prove a blessing to the people of the Church. Sometimes I think people not of the Church who take time to learn about the program see the divine nature and the rich blessings of it more fully than some of our own who have not gone to that trouble. I am confident that knowledge of the welfare program has brought much good will and friendliness to the Church. Thus it has opened many doors to our missionaries for the teaching of the restored gospel of our Lord. It has become, then, a powerful missionary agency, not for the help it offers but for the faith the plan promotes.

Listen to the written comments of a few visitors representing a cross section of many faiths who have visited Welfare Square to learn about the program and have the privilege of seeing it in action:

"A very good piece of work. Every church should have it."

"The Mormons are to be admired for their great work which sets an example for others."

"Wonderful program! If only there were more, it would be a better world."

"This has been a real opportunity to see the way the entire world problem could be solved."

"Am surprised. Think your program

is almost beyond conception. Wish you all success."

"I've found this a truly inspiring experience. The sincerest principles I have ever found. A program and religion one should well be proud of."

"I do not question that this program is divinely inspired."

"I think your work is wonderful, and Christ must have a hand in all of it."

"As anyone can see, God has his eyes on this organization. May the people continue to live this way. It is uplifting to anyone's morale to see that people can still work together."

"I consider this a God-given project."

"Truly wonderful what God can do with his people who will obey."

"I believe it's God's plan of salvation. God bless you."

"This is a wonderful work! The Mormons have shown me what it means to have God with them."

"This work is truly God-inspired, and our prayers will be with you in the continuation of such a good work."

"The whole program is most amazing, and I have seen with my own eyes Jesus Christ at work in the hearts of people."

"The philosophy back of your welfare program is sound. However, [and here is some real advice] I feel that it must take constant indoctrination to keep up the enthusiasm of employed people to continue working here. Off-hand I would welcome the opportunity to work a day in the cannery. The women appear to be having fun."

About a year and a half ago I received an answer to a letter of condolence I had written to a school friend of mine, not a member of the Church, who in loving devotion had taken care of her parents throughout life. Her aged father had just passed away. The letter in part read, "Old age is tragic in many respects. I am so thankful I could take care of my parents. The attitude of your Church for the aged is wonderful. Never fail to stress family obligations to the aged and helpless. May God bless your Church and you in your work."

Such favorable expressions from our friends should give us greater appreciation for the welfare plan. Also, these expressions emphasizing the God-given

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values and encouragement for continued functioning are challenges for us to make the plan succeed, which it cannot do unless we accept it fully and really work at it enthusiastically.

If some people of the Church are waiting for adverse circumstances to affect them personally before supporting the program, they should remember that there are many faithful souls who now require assistance, and some of them may be their own immediate relatives. If the true concepts of this plan are operating in families, the families will be drawn closer together through helping the ones in distress out of financial problems and temporal difficulties. In the eyes of God this work is of a spiritual nature; therefore I have more faith and assurance in the stability and the effectiveness of the welfare plan to care for the needy of the Church under all conditions and circumstances, if operated fully by faithful and devoted members of the Church, than I do in any plan of assistance devised by man, regardless of how good those plans may be or how well they may be administered. With the heavy costs of operating government at all levels and the interest and principle payments on the national debt, any downward changes in our present economic structure would make insecure cash assistance payments to qualified recipients. Also, high inflationary conditions or excessive war needs of machinery, goods, and services would render impossible to low income groups life's necessities. These conditions, as a Church, we must guard against, for God will hold us responsible for failure to care for his people.

Love and brotherly kindness in administering help are basic concepts of the Church welfare plan. We own and operate diversified production projects and distribution centers manned by those receiving help in the program or by voluntary labor. Dollar costs for the most part have been eliminated. We are not dependent on economic factors nor the amount of cash income. We produce and store ahead on a recommended two year basis in homes and in stake, region, and Church storehouses. At the present time we are producing seventy percent of all welfare requirements, and thirty percent is

acquired from commercial sources. When all stakes have acquired projects and meet fully budget assignments, it is anticipated welfare can produce ninety-two percent of all commodities used, and only eight percent will come from commercial channels. During 1954, 56,566 persons were assisted through the welfare plan of the Church, which represents a marvelous and invaluable service.

As I have analyzed the causes for increased faith, activities, devotion, and tithing throughout the Church, I am constrained in all honesty to give much credit to the functions, activities, and work connected with welfare. The organizational plan that makes possible immediate contact with bishops, presidencies of priesthood quorums, and Relief Societies for help and assistance from its members on any given welfare project or activity, brings into service many people, the inactive with the active, whose opportunity of working together develops moral and spiritual strength that expresses itself in the improved record of ward and stake accomplishments.

I call your attention to the great service the Church through its welfare program rendered to the destitute Saints in Europe following World War II. Conditions were tragic; the outlook of the people hopeless. Immediate help was required. The storehouses of the Church were well-stocked. Here was a test to meet a real crisis. How well that crisis was met is now history, but the performance was creditably done, thanks to the faith and works of the people. In what finer way could the second great commandment, to "love thy neighbour as thyself" (Mark 12:31) be so ably demonstrated? Friendly and brotherly hands clasping across the sea in the spirit of love and good will! A strength and blessing to the faraway Saints who in their troubles were not forgotten by their brothers and sisters in Zion! Their morale was lifted; their courage and faith returned. The Church became better known in Europe through the welfare distribution of life's necessities; the attitudes of non-members became more tolerant and friendly toward us; and missionary work flourished again. It was a turning point for a

brighter and a more hopeful future for the Church.

I sincerely believe and am bold enough to suggest that one of the chief foundations and contributing factors leading to the erecting of the Swiss Temple, with all of its blessings to the European Saints, can be credited to this magnificent welfare effort.

It has been said that future events cast their shadows before them; therefore, accepting the experience of history and the prophecies concerning the calamities of the latter days, there is sufficient cause to promote and develop the great welfare program further, to make it fully and successfully operative, stable and strong, with assurance and security to our people, and thus inviting to the entire Church membership. The people of the Church can then be encouraged to come the Churchway with confidence.

We must always remember the parable of the five wise and the five foolish virgins. When difficult times come, and

surely they will, let us not be found unprepared and thus appear foolish because we have not obeyed the Lord or the counsel of his servants. The welfare plan is the Lord's way to care and provide for his people. We have been sufficiently warned; now it is a test of faith and devotion. Can we, my brothers and sisters of the Church, measure up?

I bear you my witness to the truthfulness of this great program. I hope we have the faith and the strength to go forward and make it function even as it has been revealed and as it has been outlined for the blessing of the people of the Church, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

You have just listened to Elder Delbert L. Stapley of the Council of the Twelve. Elder Hugh B. Brown, Assistant to the Twelve, will be our concluding speaker.

ELDER HUGH B. BROWN

Assistant to the Council of the Twelve Apostles

THE HUMBLE and moving prayer of our President at the opening of his address, and his request that we pray for him, were gloriously answered as he gave us that inspiring opening talk. When I hear him, and the other great men on this stand, express feelings of weakness and inadequacy and prayers for strength as they address us, I wonder how some of us even dare approach the pulpit. My soul is subdued, my heart is humble, as I listen and worship with you.

There are two activities of the Church which are not only of paramount importance to the members of the Church, but are also of great and increasing interest and concern to all who hear of them. They have the same objective and the same purpose. They are a part of the everlasting and unchangeable plan of redemption. I shall speak for a moment on the great missionary work of the Church—the preaching of the gospel—and of the building and operation of temples—to make available to

both living and dead the blessings that come through the performance of the ordinances of the gospel.

The gospel of Jesus Christ makes knowledge of and obedience to law prerequisite to the enjoyment of its blessings. The plan of redemption provides that all the sons of God must hear the gospel and be given an opportunity to embrace it, directly or vicariously.

The injunction of the Savior, given in Jerusalem and repeated in this day, "Go ye into all the world, and preach the gospel to every creature," (Mark 16:15) is imperative. That it must be done before his work can be consummated is evidenced by his further statement,

... this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14.)

This gospel of which we speak is a message of good will, of glad tidings. It is the way of salvation in this life, and a method of exaltation in the life

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to come. Furthermore, it is a message of peace on earth, for which all the world is praying. The Apostle Paul defined it as "... the power of God unto salvation to every one that believeth." (Romans 1:16.)

Now if this gospel, this power of God, is to be effective unto the salvation of men, they must believe it, but quoting Paul again,

... how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? (Romans 10:14-15.)

That the preaching of the gospel is of transcendent importance is evidenced by the fact that it was enjoined in every dispensation from the beginning. Jehovah himself taught it to Adam, who received it and called upon his sons to repent. Enoch and his associates taught it and lived it so effectively that their city was translated, and Enoch walked with God.

And thus the Gospel began to be preached, and by his own voice, and by the gift of the Holy Ghost. (Moses 5:58.)

For one hundred and twenty years Noah warned the unheeding people of judgments to come. The gospel was known to Abraham, to Moses, and to the prophets.

Jesus of Nazareth, in the Meridian of Time, went about the whole of Galilee teaching in their synagogues and preaching the gospel of the kingdom of God. (See Matthew 4:23.) Peter taught it, and on the day of Pentecost epitomized its saving principles in the memorable words,

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, ...

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (*Ibid.*, 2:38-39.)

He predicted the latter day appearance of the Savior saying,

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21.)

We have the same message, and it is taught by the same authority as that which led the apostles to dedicate their lives to it. To carry this message to Jew and gentile, Paul went from Jerusalem to Antioch, thence west to Cyprus and Asia Minor, even into Europe, and finally took his long and adventurous journey to Rome where he knew prison awaited him and where some of his greatest epistles were written. It was in Rome that he gave his life for the cause which he advocated with such consummate skill. He ended his life with a benediction,

I have fought a good fight, I have finished my course, I have kept the faith. (II Timothy 4:7.)

The early missionaries of this Church, like their predecessors, endured persecution, made many sacrifices, and were willing to die if need be in proclaiming and defending the gospel of Christ. The prophet founder of the Church, the organizer of the missionary system in this dispensation, was, like Paul of old, tried before many magistrates and judges, appealed to the highest authority, was imprisoned many times, and finally sealed his testimony with his blood.

Believing as we do that this is the same gospel which Jesus taught, that in fact, as Paul said, there is no other gospel, and that it must be preached to all the world as a witness, all Latter-day Saints are or should be missionaries, either at home or abroad. Let him that is warned warn his neighbor.

Since 1830 more than 71,000 men and women have served in foreign mission fields. They are literally carrying out the injunction, "Go ye into all the world." Missions have been established in Europe, Asia, Africa, Australia, North and South America, and in the islands of the sea. We are constantly pushing back the frontiers of the mission field. Since the British Mission was established in 1837, modern apostles have

dedicated many lands and countries for the preaching of the gospel. The last to be so blessed were Korea, Okinawa, the Philippines, and Guam. They were dedicated for this work by President Joseph Fielding Smith in August last.

The weekly broadcasts of the Tabernacle Choir have carried the gospel of good will and harmony unto millions during the past twenty-six years. In their recent tour of Europe, 379 members of the choir sang their way into the hearts of all who heard them. Many were led to say with Isaiah and with Paul, "How beautiful are the feet of them who publish the gospel of peace; . . ." (See Isa. 52:7.)

Other millions of strangers within the gates of Temple Square have learned of the heretofore unpublished chapters of the life of Christ—chapters telling of his visit to his other sheep on the American continent after his crucifixion in Jerusalem—also of his glorious opening of the last dispensation as he appeared to the Prophet Joseph Smith in 1820.

That the General Authorities of the Church are devoted to this work with self-sacrificing zeal is evidenced by the fact that they traveled since last October conference a total of more than 756,000 miles.

Let us refer to only a few of the brethren and only part of their travels. President Joseph Fielding Smith traveled over 30,000 miles in his recent tour of the South Pacific Mission. Elder Lee made a similar journey last year. Elder Kimball has just returned from Europe where he visited fourteen countries and traveled more than 50,000 miles. Elder Mark E. Petersen in his tour of South American missions covered 20,000 miles, and Elder Romney traveled 33,000 miles in visiting Australia, New Zealand, and other South Pacific countries.

The members of the Council of the Twelve spent their whole time visiting stakes and missions. The members of the First Presidency have been even more active. We all wonder at and pray for a continuation of their vitality, endurance, and inspiration.

From January 1954 to October 1955, President David O. McKay, now in his 83rd year, visited twenty-five countries

on six continents in land, sea, and air journeys of approximately 100,000 miles.

Our Heavenly Father, in order, as he said, to cut his work short in righteousness, has made available to us such improved facilities of travel and communication as would have been nothing short of miraculous in the days of Peter and Paul or even to our pioneer fathers. Steamships and airplanes enable us to go farther in hours than they could have gone in months. Radio and television have amplified the voice and made it possible to take the gospel into the homes of the people of almost all nations.

The day may not be far distant when there will be a world-wide re-enacting of the day of Pentecost on such a colossal scale that people in every land may hear the message of the gospel, each in his own tongue and at his own fireside. Surely out of Zion shall go forth the law and the word of the Lord from Jerusalem. He has said,

... he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people;

And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh. (D & C 133:21, 25.)

But is salvation to come only to those now living who accept the gospel or to the few—always a minority—who listened to the prophets in other dispensations. No, the thought is repugnant to reason, and inconsistent with the character and attributes of God. That the preaching of the gospel is not to be limited to mortal beings is attested by the scripture, for Christ

... went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing. . . . (1 Peter 3:19-20.)

And further,

For . . . this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (*Ibid.*, 4:6.)

While the message of the gospel is being carried to them that are dead, the living have for the past 125 years been doing for them what they could not

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do for themselves. Jesus said a man must be born of the water and of the spirit before he can see the kingdom of God. This is a universal law applying to all, both living and dead. Water is a mundane element, and baptism is an earthly ordinance. How then shall the dead comply with the law respecting baptism?

The need and efficacy of the law of agency, of proxy or vicarious service was recognized before the world was created. The doctrine of the atonement could not have become operative unless it were possible for one person to do for another that which the latter could not do for himself. It was under the law of vicarious service that Christ redeemed us from the fall of Adam,

... as in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15:22.)

Since the Church was organized more than fifteen million saving ordinances have been performed by the living for the dead. New temples are being built in many lands to facilitate and consummate this stupendous work. The tremendous cost of preaching the gospel to both the living and the dead and making its blessings available is met largely from the voluntary contributions of the people. The missionary and temple work of the Church is an unequaled mass demonstration of self-sacrificing service.

Yes, the gospel is the power of God unto salvation to all them that believe. There is a power available to man which, when properly utilized, will result in his salvation. This power is equal to the task because it is in fact the power of God as Paul declared it to be. Before men can use this power, they must hear, believe, and obey. There will be no arbitrary use of this power; no force will ever be applied. The keys to its use are faith and intelligent co-operation. Our mission is to declare to the world first that there is such a power; second, to explain the eternal and immutable laws which govern its use; third, to perform authoritatively the ordinances which by divine decree have been made prerequisite to seeing or entering the kingdom of God; and fourth, to warn the nations of the calamities which shall be visited upon

the ungodly before the second advent of the Savior.

We preach the same gospel that was taught anciently. We teach it by the same authority. That gospel, and the authority to teach it and administer in its ordinances, was restored to this earth at the dawn of the Dispensation of the Fulness of Times. We hail that dawn as we sing the great hymn of Parley P. Pratt:

The morning breaks; the shadows flee;
Lo, Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world.

* * * * *

Jehovah speaks! let earth give ear,
And Gentile nations turn and live.
His mighty arm is making bare,
His covenant people to receive.

Heavenly Father, wilt thou bless all of us that we, too, may fight a good fight, may finish the course, may keep the faith, we humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Hugh B. Brown, Assistant to the Twelve, has just concluded speaking. The German Speaking Organization Choir will now favor us with "Praise Ye The Lord," conducted by Elder Heinz Rimmach. The closing prayer will be offered by Elder William Howard Allen, president of the Granite Stake, after which this Conference will be adjourned until 2 o'clock this afternoon.

The music for this session has been furnished by the German Speaking Church Organization Choir, Elder Frank W. Asper at the organ. We appreciate the beautiful flowers that adorn the rostrum and these side tables. They are from the Saints in Honolulu, and the Wilford Stake of Salt Lake City.

"Praise Ye the Lord," now, and then the prayer by Elder William Howard Allen.

The German-Speaking L.D.S. Organization Choir sang "Praise Ye The Lord."

Elder William Howard Allen offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

FIRST DAY AFTERNOON MEETING

Conference reconvened promptly at 2 o'clock p.m., Friday, September 30.

The German-Speaking L.D.S. Organization Choir furnished the choral music for this session. Heinz Rimmasch conducted the Choir. Frank W. Asper was at the organ.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second session of the 126th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. For those who are unable to enter the building, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over a public address system and by television.

These services are also being televised over KSL-TV, Channel 5, of Salt Lake City, and are being heard over radio station KSL of Salt Lake City, and by arrangement through KSL over 12 radio stations in Utah, Idaho, Nevada, Arizona, and California. A special television cable installation will be shown in four chapels in Pocatello, Idaho, and by special arrangement over two television stations in Idaho. The names of these stations have already been announced to the radio audience.

We shall begin these services by the Choir's singing "A Mighty Fortress,"

conducted by Elder Heinz Rimmasch.

The opening prayer will be offered by Elder Jesse M. Smith, president of the Snowflake Stake.

The Choir sang the musical number, "A Mighty Fortress."

Elder Jesse M. Smith, President of the Snowflake Stake, offered the invocation.

President David O. McKay:

The invocation was offered by Elder Jesse M. Smith, president of the Snowflake Stake.

The German Speaking Church Organization Choir will now favor us with, "Cherubim Song," conducted by Elder Heinz Rimmasch, following which President J. Reuben Clark, Jr. of the First Presidency will speak to us.

Singing by the Choir, "Cherubim Song."

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will be our first speaker this afternoon. If President Thomas E. McKay will make his way to the rostrum, we should like to hear a few words from him following President Clark.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency



Y BRETHREN AND SISTERS, those who are before me and those who are on the air: I rejoice with you in the glorious inspiration that we had in the morn-

ing session and for the encouragement which it gave to us as to the way in which we are regarded in the world, and as to the duty which that imposes upon us, and for the other instructions which we received. It is my earnest

desire and my prayer that I may be able to say something today that will be fruitful, that will build up our faith, and that will, I hope, call attention to one great principle which I think is at the base, one of the two great incidents that are at the base of all that we believe and all that we know.

Paul, speaking to the Corinthians, in the beginning of his First Epistle, thanked God that he had only baptized two of them in Corinth, Crispus and

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Gaius, and he more or less repudiated the rest of them because of their paganism and their unbelief. Very early in his First Epistle he told them about how he felt about this. He said: "For I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2:2.)

And if you would read in this connection, and I hope you will, the fifteenth chapter of First Corinthians, dealing with the resurrection, you will read there one of the great, masterful sermons that have been preached in the world on the resurrection, in which, with searching logic and great argument, Paul showed how vain was all we believed and all we taught if Christ was not resurrected.

I recall, also, in this connection, those words of Peter at the time he and John had gone to visit the Temple. As they started inward from the Court of the Gentiles to the Court of the Women, there at the Gate Beautiful, which was the entrance, they came to a beggar who seemingly had been brought there for years. He made his living by what he got begging from those who went in. Peter and John stopped a moment, said to him: "Look on us," and he, expecting to receive alms from them, looked up, and Peter said to him:

"Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And he reached down and took the man by the hand, and as the man came to his feet, his feet and his ankles straightened, and he walked and leaped for joy and praised God. (See Acts 3:1-8.)

The Jewish rulers could not endure this challenge. Peter and John were arrested, thrown into jail, and then, when morning came, they were called before Annas, the real high priest, Caiaphas, his son-in-law, who was the titular high priest, made so by the Roman government, with John and Alexander, and others, kindred of the high priest, and the others who were members of the Sanhedrin. These demanded of Peter and John by what power and by what name they had done these things. (See *ibid.*, 4:1-12.)

Peter, who made their defense, said: "... by the name of Jesus Christ of

Nazareth, whom ye crucified." And added: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (*Ibid.*, 4:10, 12.)

Today the great Christian world are retreating from their early and true belief in Jesus as the Christ. They are explaining him in different ways. They are taking away from him his divinity.

One great church is loosening, apparently, the bands which they formerly had that bound them to Jesus Christ, by setting up in his place the mother of Jesus, Mary. We of our faith know that Jesus of Nazareth is the Christ. This is our knowledge. We must proclaim it at all times and under all circumstances.

You know, it is not difficult to understand that the Christian world does not have the knowledge which we possess, because the Bible, the Old Testament, contains scant notice about the Christ and about his work. There are some glorious passages in the Psalms which describe his crucifixion, tell about his birth, but by and large there is not much told about him.

Why should Jesus of Nazareth assume this tremendous place and importance in the Christian world, as described by Paul and Peter?

Modern revelation has revealed this to us. I have not time, this is not the place, to undertake to discuss the Fall and the atonement, more than to say a few words.

We know of the Grand Council, we know of the determinations there made, we know that the world was created in order that the spirits from the spirit world might come here and be tabernacled.

We know of the placing of Adam in the Garden and the instruction which was given to him regarding the two trees. We know of the disobedience to the instruction with reference to the tree of the knowledge of good and evil. I do not like to call it a transgression because the act that was done by Adam had been foreseen; and it had been planned before the world was that he would do all he did do.

But an immortal being had disobeyed the commandment of the Lord. An immortal being had eaten the fruit. An immortal being had suffered the con-

sequence. He and Eve became mortal, and she afterwards sang in a great hymn of praise, her gratitude for thus having disobeyed, because now they could have seed. (See Moses 5:11.) We know that by having seed they could go forward in fulfilling the plan that was originally mapped out in the Grand Council.

ADAM BECAME mortal; spiritual death came to him; and mortal death came to him. This was the first great crisis in the history of mankind. Indeed, it may be said to have produced mankind.

In order for him to get back to the place whence he began, it was necessary that there should be an atonement for this disobedience.

Quite obviously, Adam could not retrace his steps; he could not un-eat. He was mortal. No matter how good any of his children might be, they, also mortal, had no more power than had he. So, to pay for the disobedience, it took a Being conceived by the Infinite, not subject to death as were Adam's posterity; someone to whom death was subject; someone born of woman but yet divine. He alone could make the sacrifice which would enable us to have our bodies and our spirits reunited in the due time of the Lord and then go back to the Father, thus reunited; and finally, body and spirit together, we might go on through all the eternities.

Jesus of Nazareth was the one who was chosen before the world was, the Only Begotten of the Father, to come to earth to perform this service, to conquer mortal death which would atone for the Fall, that the spirit of man could recover his body, so reuniting them.

(Note: Speaking to the multitude in Jerusalem, Jesus said:

"Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." [John 10:17-18.]

That is the reason why, however good any man, son of Adam, may have been, he could not do the things, make the

atonement that would bring us back into the presence of our Heavenly Father. Again, he could not un-eat the fruit. Jesus was not the son of Adam, but of the Father.

As John was baptizing in the Jordan, he saw Jesus approaching and exclaimed:

"... Behold the Lamb of God, which taketh away the sin of the world." (*Ibid.*, 1:29.) The record does not say sins.

We frequently are told and understand that not alone did Christ atone for that "original sin," so-called, but that he atones for our sins, generally. As I understand it, so far as the resurrection is concerned, the overcoming of mortal death, he did atone for our sins. That is to say, no matter what we do here on earth, even though we commit the unpardonable sin, yet the atonement of Christ will for that purpose and to that end atone for our sins, and so will bring about our resurrection. But after the resurrection, then we have to be judged according to the deeds of the flesh, good or bad. On the judgment day we will receive our rewards or punishments; we must pay for our own sins.

So as I conceive it, we must stand adamant for the doctrine of the atonement of Jesus the Christ, for the divinity of his conception, for his sinless life, and for, shall I say, the divinity of his death, his voluntary surrender of life. He was not killed; he gave up his life.

You know, I think that all through his life, he gave evidences of his divinity, his divine powers and authority. It is true that frequently other prophets who were not divinely begotten had done some of his works. If you run it over in your mind, you will remember that by walking on the water he defied gravity. You will remember his control over the elements, the winds, and the waves, and the storm. You will remember the exercise of his creative powers, for he created food when he fed the five thousand and the four thousand, and he made wine out of water. You will remember how he cured the halt, the lame, the blind. You will recall how he brought life back to the lifeless. You will recall his great duel with Satan which he won.

You will recall his great victory, when he died and was resurrected.

I often think that one of the most beautiful things in the Christ's life was his words on the cross, when, suffering under the agony of a death that is said to have been the most painful that the ancients could devise, death on the cross, after he had been unjustly, illegally, contrary to all the rules of mercy, condemned and then crucified, when he had been nailed to the cross and was about to give up his life, he said to his Father in heaven, as those who were within hearing testify: "... Father, forgive them; for they know not what they do." (Luke 23:34.)

It is our mission, perhaps the most fundamental purpose of our work, to bear constant testimony of Jesus the Christ. We must never permit to enter into our thoughts and certainly not into our teachings, the idea that he was merely a great teacher, a great philosopher, the builder of a great system of ethics. It is our duty, day after day, year in and year out, always to declare that Jesus of Nazareth was the Christ who brought redemption to the world and to all the inhabitants thereof.

I bear my testimony that I know that God lives, that Jesus is the Christ, that he was divinely begotten, was born, lived his life, was crucified, and on the third day arose, the first fruits of the

resurrection, thus making it possible for all of us to be resurrected.

I bear my testimony that he, with the Father, appeared to the young Prophet and opened up the Dispensation of the Fullness of Times.

I bear my testimony to the truth of the restored gospel.

I bear my testimony to the restoration of the priesthood.

I bear my testimony that the keys and powers which Joseph the Prophet held as President of the Church, as prophet, seer, and revelator, have come down from him until now with the Presidency of this Church, down to and including our present President, David O. McKay.

God give us all increasingly, day by day, this testimony. God give us the power and the faith and the courage always to declare, Jesus is the Christ, the only name under heaven given among men by which we must be saved.

This is one of the prime duties of this people. That we may fulfil it and meet it unto the last degree, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

He to whom you have just listened, a great testimony regarding Jesus the Christ, is J. Reuben Clark, Jr. of the First Presidency. He will be followed by Elder Thomas E. McKay, Assistant to the Twelve.

ELDER THOMAS E. MCKAY

Assistant to the Council of the Twelve Apostles

I AM VERY GRATEFUL, my brethren and sisters, for this wonderful opportunity again to bear you my testimony to the divinity of this work. I have thoroughly enjoyed the testimonies that have been borne this morning and now the testimony of President Clark.

I was very pleased to hear our German brethren and sisters furnishing the music this morning. I thought at one time that perhaps there might be some in the choir to whom I taught in English my favorite song, "Love At Home"; but after hearing their voices, they all sounded so young and fresh I got to

thinking of how long ago that was—over fifty years—so I decided that none of them were born at the time I taught that English class. I am grateful for the great missionary work that is being done in the Church. I am grateful especially for the gospel, and as I say, this opportunity of again bearing my testimony of its divinity.

I am thankful, especially for my parentage and for my brothers and sisters. About a week or ten days ago, Sister McKay and I were up at the old home; we had some visitors. They came in. We knew them, not too well; I had met them before. We were delighted to say some things about the old home, about

our childhood experiences there, especially those with President McKay, and when we got through and were saying good-bye, the brother there held my hand a while. Then he said, "You have been blessed with understanding parents." I had not heard it described just that way before, not in so many words, and I told him so. I said, "Yes, not only have I been blessed with understanding parents, but with a kind, black-eyed, beautiful, understanding wife."

I am very happy for this opportunity to bear testimony to the goodness of my parents, my wife, our family, my brothers and sisters, and children and grandchildren, for their kindness to me. I can truthfully say that there has been love in the home, there in the old Huntsville home.

My favorite song, as some of you already know, is "Love at Home."

There is beauty all around
When there's love at home;
There is joy in every sound
When there's love at home.
Peace and plenty here abide,
Smiling sweet on every side.
Time doth softly, sweetly glide
When there's love at home.

In the cottage there is joy
When there's love at home;
Hate and envy ne'er annoy
When there's love at home.
Roses bloom beneath our feet;
All the earth's a garden sweet,
Making life a bliss complete
When there's love at home.

Kindly heaven smiles above
When there's love at home;
All the world is filled with love
When there's love at home.
Sweeter sings the brooklet by;
Brighter beams the azure sky;
Oh, there's One who smiles on high
When there's love at home.

Yes, I am grateful for my parents, my wife, and my children. God bless our mothers, our wives, not only in the Church but throughout the world. Whenever you find a leader among the men, you will find that there is a good wife at his side. She may not be mentioned; she may not be very well-known; the man gets the credit, the plaudits of the people, but I tell you when the final

score is made up, perhaps the wife will receive greater mention, greater blessings than the husband. So do not forget these wives and our mothers, you brethren.

I was so happy to hear all about the movements of the Tabernacle Choir in Europe. Sister McKay read to me all we could get out of the newspapers, and I listened to the radio very carefully. I received a thrill, brothers and sisters, when they were in Berlin, and I do not know who had charge of the broadcast, but there came over the radio the singing of our members in Berlin. They burst forth in song to express their appreciation for this great event in their district. I was especially overcome when I heard the choir had been able to sing to those refugees. God bless them. There are thousands and thousands of them there that need such music now, and that need the gospel. I know what kind of people some of them are.

On my second mission over there I had the privilege of visiting the members up in Koenigsberg, where they had, I think I may say, one of the finest choirs in the Church. To hear those brothers and sisters sing, you would know they are of the house of Israel. We went on up farther north and had the privilege of crossing the boundary line from the Memel Branch into Russia. The people there were so kind. They are ready for the gospel, so do not be hard on them (the people are not responsible for what the leaders do), but pray for them.

I am so happy and thankful that our Church school, Brigham Young University, has a class in Russian. I hope more of the young men will prepare. I am not saying that anything might happen, but so many things are happening and are happening so fast that we cannot tell. It is a good thing to be prepared. I often thought, while in the mission field, of some of the prophecies that have been made with reference to the conclusion here on this earth, "when the end shall come"; for example, the gospel, it says, of the kingdom shall be preached to all nations, "and then shall the end come."

Well, I visited in Europe, Germany, Austria, Hungary, France, Switzerland;

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all included in the then Swiss-German Mission. There are millions of people there. I thought, "Well, if the end does not come before all of these people receive the gospel, I guess it will be a long while." But judging from events that have recently happened, especially with my brother, President David O. McKay, visiting so many countries of the world in such a short time, the broadcasts of our choir and their wonderful visit over there, the gospel may be preached to all people before we realize it.

I am so thankful for the temple that has been established in Bern, the beautiful capital of Switzerland, beautiful Switzerland. It is a great little country. If I had been consulted on the location, (I am so thankful now I was not) I believe I would not have thought of Bern. The larger branches and most of the members are outside of that city. But Bern is the capital where are located the beautiful government buildings. There is one of the finest genealogical libraries that I have ever had the privilege of visiting located in Bern. I visited there and met the head man. We visited so long we could not get away. The telephone rang, and his wife asked why he did not come home to lunch. She was not very happy about it, but he told her to never mind waiting any longer, that he would get his lunch down near the building that day.

They are anxious and ready to explain the work that they have done there already in genealogical work. I believe from all I have heard and studied that the records in Switzerland that have been kept in the various churches are the most complete or as complete as any others in the world, and in Germany, also. Now we have the modern inventions that are able to film these records. Before it was so difficult for our members to decipher them; the churches are not heated and dimly lighted. Our members had great difficulty going down in the archives and getting the names. But it has been changed. The records have been filmed, and thousands of names are ready to be taken to the temple.

And may I say this, many of the members are already here, and I suppose over eighty per cent of them have come here with hundreds of names to work for in the temple. I love these members; they are temple workers; they are temple-minded; and I am so happy and thankful for the completion of this temple in Bern.

God bless the brethren for their inspiration in building it there. I am thankful that I have had the privilege of bearing my testimony to so many people over in Europe. I was there on three different missions.

I remember very well the last testimony I bore in Berlin, at the time of World War II in 1939. At the conclusion of the meeting, a stranger spoke to me. He appeared to be a very intelligent man. He said, "You ought not to talk to people that way; they will believe you." I told him of the goodness of the gospel, and that all mankind would be happier if they followed the plan of salvation, as it had been revealed in the gospel and added, "I do hope they follow my testimony." I asked him his name, and he said, "Never mind."

Scores of people since have arrived here in Zion and are living examples of the testimony that I bore in Berlin.

I could mention many names, but time will not permit. However, I have lived to see the benefits realized by those who have accepted the gospel.

The gospel is true and given to us for our happiness in this life.

God lives; Jesus is the Christ and head of this Church. I bear you this testimony, and I do it in the name of Jesus Christ. Amen.

President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve will now speak to us, following Elder Thomas E. McKay, Assistant to the Twelve, who has just spoken. Elder John Longden, Assistant to the Twelve, will follow Elder LeGrand Richards.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

Y BROTHERS AND SISTERS: I rejoice with you in the wonderful testimonies and instructions we have received in this conference. I pray that the Lord will

let me have the spirit of testimony bearing for the few moments that I stand before you.

After listening to the beautiful discourse here this afternoon by President Clark on the life and the mission of the Redeemer of the world, and remembering what President McKay said this morning, as he counted his blessings and advised us to count ours, and he put at the head of the list in counting his blessings the great work of the Master, I am sure that all of us as Latter-day Saints feel that the greatest event of recorded history of all time was the life and the mission of the Redeemer of the world.

His work is not yet finished. We read in the Book of Mormon that—

... my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever. (2 Nephi 29:9.)

And I think today of him as the Creator of worlds, as we are told in the Pearl of Great Price, unnumbered to man, "but all things are numbered unto me," the Lord said, for I made them and by the power of mine Only Begotten, created I them. (See Moses 1:33, 35.)

Then I think of his great atonement and of the promises that yet await us of his unfinished work. You remember when he stood before the chief priest of the Jews, Caiaphas, and Caiaphas said,

... I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. (Matt. 26:63.)

And Jesus answered,

Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (*Ibid.*, 26:64.)

It is this "coming in the clouds of heaven," and the work that is necessary to be done to prepare for his coming that I would like to say a few words about this afternoon. Let us turn to the holy scriptures for the promises of the resurrection, and President Clark has referred to the resurrection. Think of getting our bodies back out of the grave and being reunited with our loved ones, and then read the testimony of John when he was banished upon the Isle of Patmos, describing that time:

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. . . .

He that overcometh shall inherit all things: and I will be his God, and he shall be my son. (Rev. 21:4, 7.)

Then we read farther that it is they who die in Christ who shall come forth in the morning of the first resurrection, but that the rest of the dead live not again until the thousand years are ended.

What is there in this world that we could do as individuals to repay for the privilege of coming forth in the morning of the first resurrection and receiving our loved ones and being united with them and with the servants of the Living God, and with the Redeemer of the world, when he comes in the clouds of heaven?

If we understood really what the gospel is, we would know why Jesus said that the merchantman seeking costly pearls would sell all that he had in order that he might acquire it and called it the Pearl of Great Price, and we would also understand what he meant when he said,

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matt. 16:26.)

We just do not have the capacity to appreciate the great blessings that await the faithful, for the Lord said to the Prophet:

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Great shall be their reward and eternal shall be their glory. (D & C 76:6.)

In this great preparation the Master is to make, it requires that he have an organization. He called his twelve, humble men they were, but they were men who could be taught, and they were men full of faith, and they were true to the testimony that they had, and they went forth fearlessly even until each one gave his life, except the Apostle John, who was privileged to tarry until the Savior should come, for the testimony of Jesus that burned in their souls.

I sit here among these brethren who are special witnesses of the Lord Jesus Christ unto the world. I do not believe there is one of them who would not give his life willingly for the testimony of Jesus. I know that the Presidency of this Church never has to ask any of these men if he is willing to go here or there or assume this responsibility or that responsibility. They could not find men in all the world who would be more willing to accept the assignments that come to them. I know they are men of God. I know the joy of the testimony of the Holy Ghost, that rapture that fills your bosom as you feel yourself in his very presence. I know it is worth every effort that we can put forth.

In our meeting in the temple yesterday, one of the Presidency indicated that he thought one of the things we needed to teach the Saints most was to live worthy to go to the temples. We are building temples. They are great institutions in the Church, and we should teach our young people to appreciate them. I had this additional thought that what our people, who have been through the temple, need to know is the sacredness of the obligations they enter into in these holy temples.

When they agree there to consecrate all that they have and all that they are for the building up of the kingdom of God, I do believe that in the eyes of the Lord they are not idle words; that we ought to put first our duty and responsibility to the priesthood that we bear and to the building of the kingdom of God, and all other things ought to be secondary unto that. And if we realize this, and we realize the majesty of this great work in which we are en-

gaged, it would not be difficult for us to do that very thing.

I have great faith in the fulfillment of the prophecies. I think of the words of Jesus as he walked along the way to Emmaus following his crucifixion. The eyes of the two disciples, as you will recall, were holden that they could not recognize him, and as he heard them talking of the things that had been done in Jerusalem, (his crucifixion), he answered, "... O fools, and slow of heart to believe all that the prophets have spoken." And then he explained to them from the scriptures the words of Moses and the prophets how that they had all testified of him and of his work. Then we are told he opened their understanding, that they might understand the scriptures. (See Luke 24.)

And then we have the words of Peter in which he said,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:19-21.)

And that is what makes the word of prophecy more sure than anything else in all this world.

We ought to analyze the prophecies with respect to this great latter-day dispensation and the preparation for the coming of the Son of Man as he testified to Caiaphas that he would come in the clouds of heaven.

I would like to read to you a statement about the need of a prophet. This is from a minister. While I was in the South, two conventions were held by one of the large churches in Atlanta, Georgia, and in one of them Bishop Warren A. Candler, among other things, made this statement:

"We need the reappearance of prophets sent from God."

Then Dr. Ainsworth discussed the condition of the world and the need of something to arrest the world from its present decadent condition, and asked these words:

"Never in the nation's history was the arresting voice of a prophet of God more needed than it is today."

Then here are the words of a minister in England a few years ago:

"We all recognize that something has got to be done, for at the moment we are in a plight where our earthly leaders falter, our people drift and die. We cannot forget that when the blind set out to lead the blind, chances are that both will find themselves in a ditch. *A dictator being out of the question, what about a prophet?* The prophet never is self-appointed. It is well to keep that in mind. Nor is he chosen of his fellows. Always he is heaven-sent; yet I am cheered at the thought that he has the knack of appearing at the right time. That being so, I incline to the belief that our prophet must surely be getting ready for us. Let us not forget that; hope and pray as we will for his coming. Men have an old habit of greeting the true prophet with stones. We need not be surprised if an old-fashioned welcome awaits the prophet of our day. No one can say when such a prophet will come, but of our need of him there is no question."

We find people today who say, "Well, we could accept your message, but we cannot believe that Joseph Smith was a prophet." If they believed in the pre-existent life, they could then understand. When Jeremiah was called as a boy to be a prophet, he could not understand it, and the Lord said to him,

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. (Jer. 1:5.)

The Lord not only knew Jeremiah, but he also knew Joseph Smith. Three thousand years ago the Lord revealed unto Joseph who was sold into Egypt, that in the latter-days, out of his loins, he would raise up a choice seer and a prophet like unto Moses. (2 Nephi 3:11, 14-17.)

And we read in holy writ that there was no prophet in all Israel like unto Moses because Moses talked with God face to face, and that is the kind of prophet the Lord promised Joseph he would raise up out of his loins in the latter days, and that Joseph Smith was

this promised Prophet is our testimony to the world. The things that Jesus and the prophets declared would have to be accomplished before his coming, could not be accomplished without a prophet through whom the Lord could work.

We read in Malachi where the Lord said through his prophet that he would send a messenger to prepare the way for his coming, and swiftly he would come to his temple. Who but a prophet could be this messenger? Has there ever been a time that he came swiftly to his temple? How could the temple be prepared for his coming without a prophet? This promise has reference to his second coming, for Malachi adds:

... who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. (Mal. 3:2.)

So in his last coming, he will come swiftly to his temple. He will come to sit in judgment, as Malachi saw, and Malachi's thoughts, going along that same line, saw the coming of the great and dreadful day of the Lord in the latter-days when

... all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. (*Ibid.*, 4:1.)

And then he goes on to say that before that day he would send Elijah the prophet to turn the hearts of the fathers to the children. Now why does not the world believe that Elijah will come? They can believe that he was taken to heaven in the clouds of heaven, in a flaming chariot, and here is the promise that he should come in the latter days. And we bear witness that Elijah did come, and because of the knowledge and the information he brought, we continue to build these temples and do this great work that is being done in the temples of the Lord.

When Peter was speaking to those who had put to death the Christ, he said,

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

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And he shall send Jesus Christ, which before was preached unto you. (Acts 3:19-20.)

Now, remember he had already been among them. He had already been crucified, and here is the promise of Peter that the Lord would send him again, but he adds:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (*Ibid.*, 3:21.)

How can one believe the Holy Bible and not believe that one of the preparatory things for the coming of the Redeemer of the world would be a "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

We have mentioned the coming of Elijah. President Clark mentioned the restoration of the priesthood, the Aaronic and the Melchizedek, and then there was the kingdom to be set up that Daniel saw in the last days that should become as a great mountain and fill the whole earth, and how could that be without a prophet of God?

Then there was the new record of Joseph to come forth to be joined with the record of Judah according to the command the Lord gave to Ezekiel, and how could that be without a prophet who should do this work, for the Lord said that he would bring it forth and he would join it to the record of Judah, and he would make them one in his hands. (Ezek. 37:16-17.) The Lord works through his servants, the prophets.

These are only a few of the things the Lord promised to do before the coming of the Redeemer of the world. We bear witness to the world that this Prophet, Joseph Smith, raised up of the Lord, was in very deed the instrument that the Lord had in waiting through the centuries, in the pre-existent state when the Lord stood in the midst of the spirits and said to Abraham:

"These I will make my rulers"; for there were many of the noble and great ones there, and then he added: "Abra-

ham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:23.)

Jesus knew that he would work through the instrumentality of his servants just as he did when he called the Twelve, and that is why he said, as he stood overlooking Jerusalem,

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, [notwithstanding his promise]—Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Matt. 23:37-39.)

We have had some wonderful testimonies of people of standing on the great work that the Prophet Joseph has done. I cannot take time to go into that. I will just give you this one thought. The other day Brother Levi Edgar Young showed me a history of the state of Vermont, and under the caption, Sharon, we read these words:

Sharon enters the Hall of Fame by being the birthplace of one of the immortals of American history, Joseph Smith, who founded the Mormon religion.

The world is beginning to recognize the power and the spirit that is in this work, a power which causes every man to be willing to devote himself to the building of the kingdom which is the kind of power and influence that can overcome the world and establish his kingdom in the earth.

I bear you my witness that this is in very deed the work of the Lord, and that he is at the helm, and I do it in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve has just spoken to us. Elder John Longden, Assistant to the Twelve, will now address us.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

JOSEPH SMITH was and is a Prophet of the Living God. We have heard witness from this pulpit today that a prophet should be called to lead, guide, and direct latter-day Israel. I believe that Joseph Smith was a great spiritual leader. I believe that he is the greatest spiritual leader since the advent of Jesus Christ in mortality. I believe there are four great events, spiritual events, if you please, that may form the cornerstones of this great Church.

First, the vision to the boy, Joseph, who humbly desired to know truth and secluded himself in the woods to pray. Four weeks ago it was my privilege to stand in that hallowed place, and with bowed head and gratitude in my heart for the witness that has come to me that he is in very deed a prophet. I visualized in my mind's eye what the experience must have been as he was visited there by God, the Father, the Father of our spirits, and Jesus Christ, his divine literal Son. This was in answer to his humble plea and prayer after reading the first chapter of James, and the fifth verse:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

But there was a provision,

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. (*Ibid.*, 1:6.)

As we have heard testimony borne today, he sealed his testimony with his life's blood, that he had seen God the Father and Jesus Christ, the Son.

I believe in that vision.

I believe the second great event is the coming forth of the Book of Mormon. It was not written by Joseph Smith but translated by him under the inspiration of our Heavenly Father.

It was my privilege a few months ago to visit a stake in Idaho. I listened to a young man, a convert to the

Church, bear witness and testimony in the morning session, and I shall ever be grateful for his testimony. During the war he was assigned in a Naval unit to Logan, Utah, at the Utah State Agricultural College. He attended one or two of our meetings, and then he was sent for further training to San Diego. He became acquainted with one of our chaplains, Elder John Boud. John Boud presented him with a Book of Mormon. The young man, after completing his service for Uncle Sam, returned to his home in the East, attending again Columbia University, so he might finish his studies and graduate.

He had a Jewish professor in one of his classes. He presented the Book of Mormon to this professor one day. He fingered through it for a few moments, then he made the statement that either Joseph Smith was a genius or he was inspired. The young man said, "Take it and read it, and when you have finished with it, bring it back." After several weeks he did that, and he said to the young man, "Joseph Smith was inspired."

The young man further investigated truth as each soul has a right to investigate truth. And I testify by the power of the Holy Ghost ye shall know truth, if you have that desire. And so he embraced this great gospel because he had that witness.

I believe the third great spiritual event was the organization of the Church of Jesus Christ, with apostles, prophets, pastors, teachers, evangelists and so forth. And you have my witness and testimony this afternoon that these men in the First Presidency, the Council of the Twelve Apostles, and the Patriarch to the Church, are in very deed prophets of the Living God, representing him and bearing special witness of his divinity to the world today.

Then I believe, finally, the fourth cornerstone or spiritual event was the embodiment of the truths contained in the message which Joseph Smith gave to the world, completely revolutionizing, if you please, the spiritual things,

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something that was definitely contrary to the doctrines of men which had been taught up to that period, and in that gospel we have a form or a pattern for living. For the gospel of Jesus Christ teaches me how to live, not how to die, but to enjoy life here in this mortal life, with all its problems, with all its trials, with all its troubles.

I am grateful that I can have echo in my heart and in my mind the words of Jesus:

Come unto me, . . . Take my yoke upon you, . . . For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

Brothers and sisters, may we be further resolved today, as we leave this glorious conference, more to spiritualize our lives upon the great truths which are presented for our study, contained in the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

I bear you my testimony that God lives, that Jesus is his divine Son, our Elder Brother, that he is the Savior of the World, that Joseph Smith was and is a Prophet of God and that those who have succeeded him in that position in this Church have been men of God,

even prophets, down to President David O. McKay today.

May God bless us that that testimony may abide within our hearts, that we will be equipped to meet the various trials and problems which may confront us, I humbly pray, in the name of the Lord Jesus Christ, our divine Savior. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just concluded speaking. The congregation will now join in singing, "High On the Mountain Top." Elder Alvin Brey, assistant conductor of the German Church Choir, will lead us. After the singing, Elder Levi Edgar Young will speak to us.

The Choir and congregation joined in singing the hymn "High On The Mountain Top."

President David O. McKay:

Elder Levi Edgar Young of the First Council of the Seventy will now speak to us, and Elder Young will be followed by Bishop Joseph L. Wirthlin.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

I AM VERY GLAD TODAY to know that the members of this choir are descendants of the German people. Many of them were born here, it is true. It always reminds me, when I hear music rendered by Germans, of the lovely words of Schiller: "You weep today, but you have peace in your hearts tomorrow."

We, my brethren and sisters, have a great heritage, and the object of our general conferences is to bring the members of the Church together to hear the word of God. We are living in an age when the truths of God are needed to solve the problems of our times. Our fathers, their lips glowing with the words of faith, called God to witness that the truths of the gospel would be taught our children of the future. No

age of history has been more complex than that of today, and one of the problems is how to teach our children that they may grow up with faith in God and his eternal purposes. There are fundamental truths that must ever be known and held sacred by us and by the children of the world, for we have been passing through an age of wars, and never in all history has the hate of man for man been so universal as it has been the last few years. It was a writer of ancient times, 500 years B.C., who wrote:

The age in which we live should be distinguished by some glorious enterprise. Let the leaders strive to put an end to our present troubles. Treaties of peace are insufficient for that purpose. They may retard, but they cannot prevent our misfortunes. We are in need of some durable plan which

will forever put an end to our hostilities and unite us by the lasting ties of mutual affection and fidelity.

It is only a few weeks ago that Albert Schweitzer left this message to Americans, and we may say the world, for he has become a world character:

If men can be found who will revolt against the spirit of thoughtlessness and who are personalities sound enough and profound enough to let the ethical ideals radiate from them as forces, there will start an activity of the spirit which will be strong enough to evoke a new mental and spiritual disposition in mankind.

A few days ago we had the opportunity of meeting a group of students who are doing advanced work in a well-known university who came with the purpose of talking over a few questions that had puzzled them. It was a pleasant hour which we spent together, for their minds were open to the great truths of religion. They were not all of the same church, and one of them was the son of well-known Jewish parents. We had a chance of speaking about the Holy Bible and particularly the book of Genesis, part of which came up for discussion. We all agreed that nothing surpasses the first chapter of Genesis in sheer beauty, for it is the divine truth that God lives and is the Creator of heaven and earth and is the Father of mankind. What a fine thing for the youth of the world to have this knowledge taught them. It was just a few days ago too, that a student from Harvard College, writing his thesis for his doctor's degree in philosophy, had his attention called to the belief that Williams James, one of the most learned men, wrote when his little boy died:

Our little Humster, whome you never saw since his first babyhood, has also gone over to the majority. We buried him yesterday under the pine tree, at my father's side. For nine days he had been in a desperate condition, but his constitution proved so tenacious that each visit of the doctor found him still alive. At last his valiant little soul left his body. He was a broad, generous, patient little nature, with a noble head who would have done credit to his name had he lived. It must be now that he is reserved for some still better chance than that and that we shall in some way come into his presence again.

Another beautiful truth could be taught to the youth of our schools. It concerns the American Indians. The tribes of America always held through the years that the whites had taken their lands, and this brought about many Indian wars. Indian chiefs rose at times to great heights of noble thoughts and actions. It was in the early days of the last century that one of the noblest chiefs left this message. It is called the message of Gard and was quoted in the *Overland Monthly* in 1872:

Many snows ago, there lived a young Hoopa named Gard. He knew the stars and the habits of the trees. "Wide as the eagles fly," was he known for his love of peace. He walked in the paths of humility, and clean was his heart. His words were not crooked nor double. He went everywhere, teaching the people the beauty of meekness. He said to them, "Love peace, and eschew war and the shedding of blood. Put away all wrangling and the spirit of wrath. Dwell together in the singleness of love. Let all your hearts be one heart. So shall ye prosper greatly, and the great One above shall build you up like a great rock on the mountain. The forests shall yield you abundance of game, and rich nutty seeds and acorns. The red-flecked salmon shall never fail in the rivers. Ye shall rest in your wigwam in good joy, and your children shall run in and out like the young rabbits of the field for number."

The report of Gard went throughout the land. Gray-bearded men came many days journey to sit at his feet. But one day Gard went from his wigwam and was gone many suns. His brother was distressed and feared. At first he said: "He is teaching the people and will come back."

But his people feared, and in a few days they left the wigwams and began to search the hills and valleys for their Gard. They called through the forests. Day after day they beat up and down the mountains. They shouted in the gloomy canyons, but no sound came to them except the echo of their own voices. Still the brother wandered on. He went through the forest; he exclaimed aloud: "O Gard, my brother, if indeed you are already in the land of souls, then speak to me at least one word with the voice of the wind that I may know it for a certainty and therefore be content."

Then Gard came to him from the sky and spoke to his brother. "Listen. I have been in the land of souls. I have beheld the great God above. I have come back to earth to bring a message to the Hoopas,

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that they must dwell in peace with their neighboring tribes. Put from you all thoughts of vengeance. Wash your hearts clean. Redden your arrows no more in your brother's blood. Then the Great Man will make you to increase greatly and be happy in this good land. Ye shall keep the dance of Peace which the Great Man has appointed. When ye observe, ye shall know if ye are clean in your hearts by a sign."

Having said these words, Gard was wrapped in a cloud and floated up into the land of souls.

With all the individual and racial differences among men of the nations of the world, there are also common characteristics. Spiritually minded people have always lived. The sublime faith in God as shown in the writings of the Old Testament indicates that this life on earth is but a period of preparation for the life hereafter. Maeterlinck, the Belgian writer, tells us that when we become acquainted with ancient religions, we find them complete in their broad outlines and divine principles, and the farther back we go, the more perfect they are and the more closely related to the loftiest beliefs of our own times. Rudolph Steiner, a German scholar, says that what we read in the *Vedas* or Hindu scriptures gives us only a faint idea of the sublime doctrines of the ancient teachers. It seems that the more ancient the texts, the purer and more awe-inspiring the doctrines which they reveal.

Then we think of the Hebrew conception of immortality and how the prophets taught the word of God. Men were to find their relationship to the Creator which was an eternal tie here and hereafter. Community of conviction grew up, and this conviction bound men into a brotherhood to serve God and to learn and keep his commandments. The sublime faith in God as shown in all the writings of the Old Testament shows that this life is but a period of preparation for the life hereafter. From the Psalms we have "The Lord is my shepherd," and then in the book of Job we have Job uttering these divine words:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God. (Job 19:25-26.)

In the early days of Kirtland and following the organization of the Quorum of Twelve and the Seventies, the Prophet Joseph Smith organized Hebrew and Greek classes in the temple which had just been finished. This was in keeping with the ideals of education which the prophet had at the very beginning of our history. In the dedicatory prayer of the Kirtland Temple, we have these words:

Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith. (D & C 109:7.)

We are further admonished:

... study and learn, and become acquainted with all good books, and with languages, tongues, and people. (*Ibid.*, 90:15.)

The Prophet Joseph Smith employed a noted Hebrew scholar from New York City to come and teach classes in Hebrew. While he also kept Greek and Latin in mind, he first wanted to be able to read Hebrew that he might read the Holy Bible in the original language in which it was written. From the journal of the Prophet, we find him studying daily and attending the classes with many of his brethren who were reading and studying with him. We read: "After a hard day's work, went to my Hebrew class, and studied far into the night. Up in the morning and out at nine o'clock, attended the school and translated with the morning class. . . . Attended my studies as usual and made some advancement."

"Every man who learns," says Ralph Waldo Emerson, "must do so by laborious reading." Such a man looks forward to an expanding knowledge. He becomes a lover of books, and great books tell us of God and truth. The attitude of the Prophet Joseph Smith alone in reference to study and the gaining of knowledge from books is one of the sublime truths of his life. He had the spirit of learning, a thing we need in our schools today.

The gospel of Jesus Christ will yet appeal to millions; yes, it will be seen and known in all the world. The future is lighted for us with the radiant colors of hope. Strife and sorrow will disappear. Peace and love will reign supreme sometime. The lesson of prophets, the dream of poets and musicians is confirmed in the light of modern knowledge, and as we gird ourselves for the work of life, my brethren and sisters, today and tomorrow, we may look forward to the time when in the truest sense the kingdoms of this world will become the kingdoms of Christ, and he

shall reign forever and ever as King of kings, and Lord of lords.

That is the great ideal of the future of the members of this Church, of the gospel of Jesus Christ, and that we may know it, I ask in the name of Jesus Christ, our Redeemer. Amen.

President David O. McKay:

Elder Levi Edgar Young, Senior President of the First Council of Seventy, has just concluded speaking. Bishop Joseph L. Wirthlin of the Presiding Bishopric will now speak to us.

BISHOP JOSEPH L. WIRTHLIN

Presiding Bishop of the Church



RESIDENT MCKAY, my beloved brethren and sisters; I sincerely trust that the Lord may bless me in the endeavor to express to you one or two thoughts that I have in connection with my belief that we are in the Church of the Lord Jesus Christ established through the Prophet Joseph Smith.

In thinking of the Prophet Joseph Smith, there comes to mind a great statement made in the Doctrine and Covenants, section four, wherein the Lord said this to the Prophet:

Now behold, a marvelous work is about to come forth among the children of men. (vs. 1.)

That was given to the Prophet in 1829. In 1830, the Church was organized with but six members. The Prophet lost his life in 1844, at which time there were in the Church approximately forty to forty-five thousand members, an indication to me, and I am sure to you, that when the Lord said to the Prophet, "Now behold, a marvelous work is about to come forth among the children of men"—the men who heard of that great revelation accepted it, and the result, as I said, was that there were between forty and forty-five thousand who were members of the Church when the Prophet lost his life.

It is most inspiring to me to know that the Church was in existence for

fourteen years when the Prophet died, and when you think of the accomplishment in that period of time, there is no question but what the Prophet Joseph was being inspired by the Lord in building up the kingdom.

From that time on, after the death of the Prophet, it was necessary for the Church to leave Nauvoo and come into the tops of these mountains where we now exist. Brigham Young became the President, and during his period there were approximately 150,000 members; in the time of President John Taylor, approximately 200,000; in the time of President Wilford Woodruff, approximately 250,000; in the days of President Lorenzo Snow, approximately 278,645; in the days of President Joseph F. Smith, approximately 495,960; in the days of President Heber J. Grant, approximately 979,454; and in the days of President George Albert Smith, approximately 1,111,314 members. Today, in the day of President David O. McKay, there are approximately, in 1954, 1,302,240.

This again proves to us, as the Lord said through the Prophet Joseph, "Now behold, a marvelous work is about to come forth among the children of men." And the children of men have accepted it from that day until this day, and are accepting it as it is being taught to them by missionaries and others who are bringing to them the gospel of the Lord Jesus Christ.

I think of the great work of Presi-

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dent David O. McKay. In 1952, President McKay visited eleven nations. In 1953, President McKay selected sites for two new temples—one of which, of course, has already been prepared and dedicated, you know, in far-off Switzerland, and another one soon is to be built in Great Britain. In addition, in 1954, President David O. McKay covered 50,000 air miles, visiting eight nations in Europe, South Africa, and South America. In 1955, President McKay visited seven nations in the South Pacific, including Hawaii, Samoa, Australia, and New Zealand, and at the same time selected a site for a temple in New Zealand; all of which again is evidence of the fact that the Lord did reveal to the Prophet Joseph that a great and a marvelous work was about to be taught and sent forth among men.

In 1893, President Woodruff made this statement as he dedicated the Salt Lake Temple, "That from this time on, the power of the evil one would be broken and that the enemy would have less power over the Saints." How true that is! When we go back into the history of this great Church, from 1893 until now, we find that the power of the evil one has become weak; and therefore, it has been possible to go out and preach the gospel in the world. When you stop to think, the Prophet Joseph lost his life through the power of Satan; and the Saints were driven from Nauvoo to this country because of the power of the evil one; and from that time until 1893, there was difficulty and suffering for our people; nevertheless, as the Lord said to the Prophet Joseph, "Now behold, a marvelous work is about to come forth among the children of men."—and the children of men have accepted the same, even though the Prophet was murdered; and the Church has grown and exists to the point now to where we have, as I said, over 1,302,000 members.

It is marvelous to know that in this day and age we have more missionaries out in the world than ever before, preaching the gospel of the Lord Jesus Christ. There will be more, and the time will come when mankind will listen to what the Prophet said in the establishment of the Church of the Lord Jesus Christ.

I also, brethren and sisters, would like to say this, that each and every one of us has great responsibilities because we belong to the Church of the Lord Jesus Christ, and the Lord said this through the Prophet Joseph to us:

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

Therefore, if ye have desires to serve God ye are called to the work;

For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul; (*Ibid.*, 4:2-4.)

Actually, if we have the faith in our hearts that this is the work of the Lord Jesus Christ and desire to serve the Lord, we can only do it through the work—through the results of our efforts in building up the kingdom and making it strong, so strong that the world will accept the great truths as they are being forwarded to them through our missionaries, and as has been done through our Prophet in the last two or three years.

I accept what the Lord said through the Prophet to us, in speaking about what we should do, and what our attitude should be:

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Then he went on to say:

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask, and ye shall receive; knock, and it shall be opened unto you. Amen. (*Ibid.*, 4:5-7.)

There is no question in my mind that when an individual who, in his heart, desires to serve God and live the gospel of the Lord Jesus Christ and prays to the Lord, he will receive the blessings of the Lord according to what his needs are. I think of the words of the Lord, too, wherein he said this: "The glory of God is intelligence, . . ." (*Ibid.*, 93:36.)

What a marvelous opportunity we all have in this great Church where the

apostles of the Lord Jesus Christ teach us the gospel! Therein we do receive the knowledge of the glory of God. "The glory of God is intelligence, . . ." (*Ibid.*, 93:36) which intelligence we can use in our lives from day to day. Surely it becomes the glory of God unto us.

In my testimony I feel as did the apostle of old, when Paul said:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . (Rom. 1:16.)

I would make one addition, and I might say, I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation revealed to us and given to us through the Prophet Joseph and every one of the Apostles who has lived from that day until this time.

I am grateful for the testimony I have that this is the Church of the Lord Jesus Christ. I am grateful for the testimony that I know that Joseph Smith was a Prophet of God, and every President of the Church has been a prophet of God—has been an apostle. I am grateful for the opportunity of the services that are rendered through the power of the priesthood, for with our priesthood, brethren and sisters, we have many responsibilities and many opportunities to help build up the kingdom. I leave you my humble testimony that this is the Church of the Lord Jesus Christ, that Joseph Smith was indeed a Prophet of God. There is no question about it: This is the work of God. May we do all within our power to continue to build it up, and therein enjoy all of the blessings that the Lord will give us as we go forward in his behalf, I humbly ask, in the name of Jesus. **Amen.**

President David O. McKay:

I know I express your feelings when I say that we are grateful to hear Bishop Wirthlin speak with his characteristic energy and faith. The Lord bless him, and continue to bless him

that he may continue in the great work he is performing.

The Presiding Bishopric will conduct a special meeting in the Tabernacle tonight, beginning at seven o'clock. The meeting will feature the Aaronic Priesthood program. The following leaders are invited to be in attendance: stake presidencies, high councilmen, bishoprics, members of stake and ward Aaronic Priesthood committees, and all other leaders interested in the Aaronic Priesthood program—in the Tabernacle tonight at seven o'clock.

The singing for this session has been furnished by the choir organized and composed of our German speaking Saints, led by Elder Heinz Rimmasch, with Elder Frank W. Asper at the organ. We are truly thankful for their inspirational singing this day. What a blessing their songs have been, and the way they have been rendered. The song of the righteous, truly is a prayer unto the Lord.

We thank you members of the choir and your leaders. Less than three weeks ago, it was our privilege to meet several hundred of your countrymen, perhaps some of your relatives, and I feel impressed in their behalf to thank you for representing them so inspirationally, and I express the appreciation of all who have listened in as well as those who have been here this morning and this afternoon.

The Choir will now sing, "The Lord Bless You and Keep You," following which the benediction will be offered by Elder Harry E. McClure. After the benediction this Conference will be adjourned until ten o'clock tomorrow morning. President McClure was formerly president of the Gridley Stake. At the present time he is a member of the Church Building Committee.

Singing by the Choir, "The Lord Bless You and Keep You."

The closing prayer was offered by Elder Harry E. McClure. Conference adjourned until Saturday, October 1 at 10:00 a.m.

SECOND DAY

MORNING MEETING

The third session of the Conference was held in the Tabernacle Saturday morning, October 1, at 10 o'clock, with President David O. McKay presiding and conducting.

The music for this session was furnished by the M.I.A. Chorus from the Salt Lake Valley stakes, with Elvis B. Terry conducting. Roy M. Darley was at the organ.

President David O. McKay:

Several requests have been received this morning for announcements. All announcements will be made on the bulletin board of the Bureau of Information.

The poet has asked, "What is so rare as a day in June? Then, if ever, come perfect days."

I think we can paraphrase that and say, "What is so rare as a day in October in Utah?" This beautiful sunshine this morning, the hills bedecked in the autumn colors, all nature seems to be at peace. This is, indeed, a glorious occasion, and a glorious state.

The third session of the 126th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints is convened in the Salt Lake Tabernacle on Temple Square in Salt Lake City.

We welcome all present in the Tabernacle, which is filled to overflowing, and announce that over flow meetings are held in the Assembly Hall and in the Barratt Hall, and that 13 Radio Stations in Utah, Idaho, Nevada, Colorado, Arizona, and California are broadcasting the messages and proceedings of this Conference. There is a special television cable installation showing in four chapels in Pocatello, Idaho. The names of the stations broadcasting the proceedings have already been announced to the radio audience. We express appreciation for the presence of prominent national and state officials, and educational leaders in our own state.

The singing for this session will be furnished by the Mutual Improvement Association Chorus from the Salt Lake

Valley stakes, with Elder Elvis B. Terry conducting, and Elder Roy M. Darley at the organ.

We shall begin these services by the Mutual Improvement Association Chorus singing, "The Morning Breaks."

The opening prayer will be offered by Elder Oral J. Wilkinson, President of the Murray Stake.

The M.I.A. Chorus sang the hymn, "The Morning Breaks."

Elder Oral J. Wilkinson, President of the Murray Stake, offered the invocation.

President David O. McKay:

The invocation was offered by Elder Oral J. Wilkinson, president of the Murray Stake. The Mutual Improvement Association Chorus from Salt Lake Valley stakes will now favor us with "Break Forth, O Beauteous Heavenly Light."

I wish all who are listening in could see this beautiful choir, made up of the young people of these stakes. You television operators, just let the observers see the overflow from the choir seats into the gallery on each side—an impressive illustration of the interest of youth.

Singing by the Chorus, "Break Forth, O Beauteous Heavenly Light."

President David O. McKay:

Elder Joseph Anderson, Clerk of the Conference, will now give the vital statistical data, the changes in ward and stake organizations, and the obituaries of the Church.

Elder Joseph Anderson, Clerk of the Conference, read the following report:

CHANGES IN CHURCH OFFICERS
STAKE, WARD AND BRANCH
ORGANIZATIONS SINCE APRIL
CONFERENCE, 1955

NEW TEMPLE PRESIDENT

Samuel E. Bringham appointed president of the Swiss Temple.

MISSION CHANGES AND NEW PRESIDENTS APPOINTED

Gulf States Mission, formerly known as the Texas-Louisiana Mission.

Northern Far East Mission, formerly known as the Japanese Mission.

South Australian Mission, new mission created from a division of the Australian Mission. Thomas Sanford Bingham appointed president.

Southern Far East Mission, new mission, created from a division of the former Japanese Mission. Herald Grant Heaton appointed president.

Zelph Y. Erekson appointed president of the Australian Mission, to succeed Charles V. Liljenquist.

Clifton G. M. Kerr appointed president of the British Mission, to succeed A. Hamer Reiser.

Henry D. Taylor appointed president of the California Mission, to succeed Bryan L. Bunker.

J. Earl Lewis appointed president of the Canadian Mission, to succeed J. Melvin Toone.

Edgar L. Wagner appointed president of the Central American Mission, to succeed Gordon M. Romney.

Henry A. Smith appointed president of the Central Atlantic States Mission, to succeed Claude W. Nalder.

Douglas H. Driggs appointed president of the Northwestern States Mission, to succeed James A. McMurrin.

Berkeley L. Bunker appointed president of the Southern States Mission to succeed Peter J. Ricks.

Alfred Eugene Rohner appointed president of the Southwest Indian Mission, to succeed Golden R. Buchanan.

Fred W. Stone appointed president of the Tongan Mission to succeed D'Monte W. Coombs.

Frank D. Parry appointed president of the Uruguayan Mission to succeed Lyman S. Shreeve.

NEW STAKES ORGANIZED

Honolulu Stake organized August 28, 1955 by division of Oahu Stake.

New Orleans Stake organized June 19, 1955 from branches in the Texas-Louisiana and Southern States Missions.

Redondo Stake organized May 29, 1955 by division of Inglewood Stake.

STAKE PRESIDENTS CHOSEN

Phil D. Jensen, president of Alpine Stake, to succeed Edward V. Burgess.

Frank B. Bowers, president of Bonneville Stake, to succeed Junius M. Jackson.

Ben E. Lewis, president of East Sharon Stake, to succeed Henry D. Taylor.

Julius B. Papa, president of Gridley Stake, to succeed Harry E. McClure.

Jay Ambrose Quealy, Jr., president of Honolulu Stake.

Clive M. Larson, president of New Orleans Stake.

Grant M. Burbidge, president of Pioneer Stake, to succeed Henry A. Smith.

Leslie Lloyd Prestwich, president of Redondo Stake.

George C. Ficklin, president of South Bear River Stake, to succeed Clifton G. M. Kerr.

Percy K. Fetzner, president of Temple View Stake, to succeed Adiel F. Stewart.

G. Marion Hinchley, president of West Utah Stake, to succeed J. Earl Lewis.

NEW WARDS ORGANIZED

Palmdale Ward, Bakersfield Stake, formed by division of Lancaster Ward.

Ogden 48th Ward, Ben Lomond Stake, formed by division of Ogden 40th Ward.

Cowley 2nd Ward, Big Horn Stake, formed by division of Cowley Ward and Deaver-Frannie Branch.

Hailey Ward, Blaine Stake, formerly Hailey Branch.

North 33rd Ward, Bonneville Stake, formed by division of 33rd Ward.

Logan 21st Ward, Cache Stake, formed by division of Logan 9th and 15th Wards.

Cannon 7th Ward, Cannon Stake, formed by division of Jordan Park Ward.

Cedar 7th Ward, Cedar Stake, formed by division of College Ward.

Kaysville 4th Ward, Davis Stake, formed by division of Kaysville 3rd Ward.

Kaysville 5th Ward, Davis Stake, formed by division of Kaysville 2nd and 3rd Wards.

Kaysville 6th Ward, Davis Stake, formed by division of Kaysville 1st Ward.

Saturday, October 1

Second Day

Union 4th Ward, East Jordan Stake, formed by division of Union 1st Ward.

Whittier 3rd Ward, East Los Angeles Stake, formed by division of Whittier 1st Ward.

Whittier 4th Ward, East Los Angeles Stake, formed by division of Whittier 2nd Ward.

Garden Heights South Ward, East Mill Creek Stake, formed by division of Garden Heights Ward.

Phoenix 13th Ward, East Phoenix Stake was formerly Spanish-American Branch.

Hanford Ward, Fresno Stake, formerly Hanford Branch.

Colonial Hills 2nd Ward, Hillside Stake, formed by division of Colonial Hills, Edgehill, and Wasatch Wards.

Mountain View 2nd Ward, Hillside Stake, formed by division of Mountain View Ward.

Mountain View 4th Ward, Hillside Stake, formed by division of Monte Vista and South Edgehill Wards.

Wasatch 2nd Ward, Hillside Stake, formed by division of Wasatch and Edgehill Wards.

Iona 2nd Ward, Idaho Falls Stake, formed by division of Iona Ward.

Idaho Falls 20th Ward, Idaho Falls Stake, formed by division of 5th, 9th, and 14th Wards.

Idaho Falls 21st Ward, Idaho Falls Stake, formed by division of 5th, 9th and 14th Wards.

Layton 8th Ward, Layton Stake, formed by division of Layton 3rd Ward.

Long Beach 7th Ward, Long Beach Stake, formed by division of Long Beach 2nd Ward.

Westwood 2nd Ward, Los Angeles Stake, formed by division of Westwood Ward.

Casa Grande Ward, Mesa Stake, formerly Casa Grande Branch.

Rupert 4th Ward, Minidoka Stake, formed by division of Rupert 2nd Ward.

Riverside 2nd Ward, Mt. Rubidoux Stake, formed by division of Riverside Ward.

Middleton Ward, Nampa Stake, formed by consolidation of Black Canyon and Star Branches.

Baton Rouge Ward, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

Biloxi Ward, New Orleans Stake,

formerly a branch in the Southern States Mission.

Columbia Ward, New Orleans Stake, formerly a branch in the Southern States Mission.

Hammond Ward, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

Hattiesburg Ward, New Orleans Stake, formerly a branch in the Southern States Mission.

Liberty Ward, New Orleans Stake, formerly a branch in the Southern States Mission.

New Orleans Ward, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

Idaho Falls 18th Ward, North Idaho Falls Stake, formed by division of the Idaho Falls 4th and 10th Wards.

Idaho Falls 19th Ward, North Idaho Falls Stake, formed by division of Idaho Falls 10th and 13th Wards.

North Highlands Ward, North Sacramento Stake, formed by division of Del Paso Ward.

Ogden 49th Ward, Riverdale Stake, formed by division of Ogden 32nd and Riverdale Wards.

Auburn Ward, Sacramento Stake, formerly Auburn Branch.

Sacramento 5th Ward, Sacramento Stake, formed by division of Sacramento 1st Ward.

San Jose 4th Ward, San Jose Stake, formed by division of San Jose 1st Ward.

Monticello 2nd Ward, San Juan Stake, formed by division of Monticello Ward.

Westdale 2nd Ward, Santa Monica Stake, formed by division of Westdale and LaCienega Wards.

Shelley 4th Ward, Shelley Stake, formed by division of Shelley 1st Ward.

Kearns 5th Ward, Taylorsville Stake, formed by division of Kearns 4th Ward.

Vernal 4th Ward, Uintah Stake, formed by division of Vernal 2nd Ward.

Vernal 5th Ward, Uintah Stake, formed by division of Vernal 1st and 3rd Wards.

Belvedere 2nd Ward, Wells Stake, formed by division of Belvedere Ward.

South Jordan 2nd Ward, West Jordan Stake, formed by division of South Jordan Ward.

West Jordan 3rd Ward, West Jordan

Stake, formed by division of West Jordan 1st Ward.

Wilford 2nd Ward, Wilford Stake, formed by division of Wilford and Cummings Wards.

Evanston 4th Ward, Woodruff Stake, formed by division of Evanston 1st and 3rd Wards.

WARDS AND BRANCHES TRANSFERRED

Auwaiolimu, Kahala, Kailua, Kaimuki, Kaneohe, Waikiki, and Waimanalo, Honolulu Stake, formerly of Oahu Stake.

WARD AND BRANCH NAME CHANGED

Cannon 6th Ward, Cannon Stake, formerly Jordan Park Ward.

Edgehill 2nd Ward, Hillside Stake, formerly South Edgehill Ward.

Mountain View 3rd Ward, Hillside Stake, formerly Monte Vista Ward.

Eastland Branch, San Juan Stake, formerly Lockerby Branch.

INDEPENDENT BRANCHES ORGANIZED

Albany Branch, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

Bayou LaCroix Branch, New Orleans Stake, formerly a branch in the Southern States Mission.

Bogalusa Branch, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

Darbun Branch, New Orleans Stake, formerly a branch in the Southern States Mission.

Gonzales Branch, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

McNeill Branch, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

Pride Branch, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

Sand Hill Branch, New Orleans Stake, formerly a branch in the Southern States Mission.

Sharp Park Branch, Palo Alto Stake formed by division of San Bruno Ward.

Elk Grove Branch, Sacramento Stake, formed by division of Sacramento 4th Ward.

Vacaville Branch, Santa Rosa Stake, formed by division of Fairfield Ward.

Deer Park Branch, Spokane Stake, formed by division of Spokane 3rd Ward.

Riggins Branch, Weiser Stake, formed by division of McCall Branch.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Deaver-Frannie Branch, Big Horn Stake, membership transferred to Cowley Ward.

Sahara Branch, Layton Stake, membership transferred to Layton 7th Ward.

La Brea Ward, Los Angeles Stake, membership transferred to Arlington and Wilshire Wards.

Tooele 9th Ward, North Tooele Stake, membership transferred to Tooele 5th and 8th Wards.

Kahana Branch, Oahu Stake, membership transferred to Hauula Branch.

Kimball Ward, Shelley Stake, membership transferred to Firth Ward.

THOSE WHO HAVE PASSED AWAY

Howard J. McKean, Chairman, Church Building Committee.

Cornelius Zappey, president of the East Central States Mission.

Claude W. Nalder, president of the Central Atlantic States Mission.

Clarence A. Hurren, president of the East Cache Stake.

John D. Giles, business manager of the Improvement Era, Boy Scout official, and executive secretary of the Utah Pioneer Trails and Landmarks Association.

President David O. McKay:

Elder Joseph Anderson, Clerk of the Conference, has just read the vital statistical data, changes in ward and stake organizations, and obituaries.

President Joseph Fielding Smith, President of the Quorum of the Twelve, will be our first speaker. He will be followed by Elder Sterling W. Sill.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

SUPPOSE THERE are members in the congregation and who are listening in who are anxious to know something about their boys who are in the service of the country in the Far East; and others who are anxious to know about their sons serving in the mission fields in that section of the world. I will have more to say about that as I continue. I wish to make a brief report of what was accomplished in the mission assigned to me to the Far East.

Monday, July 25, accompanied by my wife, Herald Grant Heaton and his wife and baby, and a group of missionaries, I arrived in Tokyo, Japan. The first two days were spent in visits to military quarters with the chiefs of staff, all of whom received us kindly.

Wednesday the 27th, conference convened in Karuizawa in Japan and was held for three days with the missionaries of the Japanese Mission and servicemen who were able to attend. At that conference the division of the Japanese Mission was presented, renaming the northern part composed of Korea, Japan, and Okinawa, the Northern Far East Mission, and the southern part, composed of Formosa, Hong Kong, the Philippine Islands, and Guam, the Southern Far East Mission, with Herald Grant Heaton as president, Hilton A. Robertson remaining as president of the Northern Far East Mission. He had been presiding over all that territory before the division.

At this conference, for the first time, a vote was taken by those assembled to approve the division of the mission and other action which was taken. This vote was received unanimously in the affirmative, and every place we went and held conference from that time on, the same procedure was carried out, so that the members of the Church in each place had an opportunity to vote on the matter of creating two missions out of what was the Japanese Mission.

Now the term Japanese Mission hardly suited the situation, for it was not just Japan that was concerned. Therefore, they readily accepted the change

and that the northern part be called the Northern Far East Mission, taking in Korea, Japan, and Okinawa.

Monday, August 1, Presidents Robertson and Heaton, Colonel Robert H. Slover, Captain Hildebrand, and I left Japan for Korea, arriving in Seoul that afternoon. Of course you realize we could only do that by going by air, and all of our traveling after reaching Japan was by air.

Tuesday afternoon, August 2, on a hill overlooking Seoul and in the presence of a small group, I dedicated the land of Korea for the preaching of the gospel and the establishment of the work of the kingdom of God. We held meetings with the Saints in Seoul and also with the servicemen. I will give these details, and then, if time will permit, I wish to say something about the servicemen and the missionaries.

Wednesday we went to Munsani-ni. We held a meeting there on the borders of the land separating North from South Korea. On Thursday following, we returned to Seoul, attended to some business there, and then took plane for Pusan and held meetings with members of the Church and servicemen there.

In Korea at Seoul and at Pusan, I ordained men to offices in the Aaronic Priesthood, ordaining some priests, some deacons, so that these good people could hold their meetings and administer the sacrament. Also I set apart Dr. Kim Ho Jik, the only elder in Korea, as president of the Korean District of the mission, and gave to him as counselors, Elder Frederick Shumway, who was in the service of the country in that part of the country, and later Houk Yung Gil, a native, as second counselor.

Returning to Japan we held meetings in Osaka and Tokyo.

August 11, President Robertson, his wife, Sister Smith, and I, left Japan for Okinawa. President Heaton had previously left for Hong Kong. On the island of Okinawa we located a site for a building. On Sunday, August 14, in the presence of a large group of members, I dedicated the island of Okinawa, as we had done the land of Korea, for

the establishment of the work of the Lord in that island.

Monday, the fifteenth we parted from Colonel Robert H. Slover, who had accompanied us in all of our travels up to that point, and took a plane for Hong Kong, and there were met by President Heaton. In Hong Kong, before a small group of members, we presented the matter of the division of the mission and the sustaining of Herald Grant Heaton as President of the Southern Far East Mission, which was enthusiastically received.

Friday evening, August 19, we parted company with President and Sister Robertson who returned to Japan, and President Heaton and wife, my wife and I left for Manila, Philippine Islands. We arrived at 10:30 p.m. and were met by a number of servicemen and E. M. Grimm, better known as "Pete," who was very kind to us and placed at our service an automobile and driver, two automobiles and drivers when necessary, for our entire stay in the Philippine Islands, and in other ways he was very kind and looked after many of our interests.

Sunday, August 21, 1955, at a beautiful grove in Clark Military Field, I dedicated the Philippine Islands as I had done Korea and Okinawa.

Tuesday, August 23, we left at 10:30 p.m. for the Island of Guam where we arrived the next morning. We remained in Guam, holding meetings with Saints and servicemen until the morning of Friday, August 26, when we took our leave and by plane arrived in Honolulu, Friday morning, August 26, at 4:45 a.m.

Before leaving, however, on August 25, in the presence of a large congregation of members, I dedicated the Island of Guam, thus dedicating Korea, Okinawa, the Philippines, and Guam while on this mission to the Far East.

I want to say a few words of commendation for some of these brethren in the Far East who are doing a wonderful work: first, Colonel Robert H. Slover, chairman of the servicemen's co-ordinating committee in those lands, a vigorous, energetic, faithful man in the service of the country, devoting his time to our servicemen, attending to the details and looking after the interests

of the young men in the service in a most thorough manner.

He is assisted by Captain Clain Smith, Major LeRoy Walker, Corporal Mark Frazer, and with these I must also mention Elder Rodney W. Fye, who is serving in the intelligence department of the Army in Korea, who has done a wonderful work for our young men in Korea. He is a very outstanding young man. Also, I wish to mention Elder Youngberg in Okinawa, presiding in the branch; Blain Elmer in the Philippines where we do not have members, but who is looking after the interests of our servicemen there, and Victor A. Olsen in Guam.

Now I want to say to you mothers, particularly, fathers, too, who have sons in the mission field in any of these Eastern countries—(Well, we have no missionaries in some of these places yet.) If your sons are called to go to the Far East to labor among the Japanese people, the Korean people, the people on these islands of the Far Pacific, do not feel disappointed. Do not feel sorry and wish that they had been appointed to some European country or somewhere within the borders of the United States or the South Pacific. These people in these lands who have joined the Church are just as good as we are. Those people in those Far East countries are human beings, with like feelings and passions. They can love and they can hate just as you and I may love and hate. When they receive the gospel of Jesus Christ, they are just as good as we are.

I could not help, when I met with them and took them by the hand and looked into their countenances, but feel that I could and did love them. They are the people of God, just as the people are anywhere else on the face of the earth who receive the truth, and they can bear testimony of the truth, as I have heard them do, as the people can do in any of the stakes and wards of Zion.

Do not feel disappointed. The missionaries do not feel disappointed unless perchance they never received the spirit of their mission. You fathers and mothers who have sons serving in the forces, be proud of them. They are fine young men. Some of our servicemen are con-

verts, who have been brought into the Church by the teachings, by precept and by example—principally by example by the members of the Church who are also serving with them in the forces.

I met a number of young men who said, "We came in the Church because of the lives of these young men and because they taught us the principles of the gospel."

They are doing a good work. There might be one or two that may be careless, but those young men with whom I had the privilege of meeting, talking to, would bear their testimony of the truth and were walking humbly.

And as I met with the officers and chaplains (and unfortunately, at this time, we have no chaplain of the Church there), but when I met with them, universally they said, "We like your young men. They are clean. They are dependable."

One of these chaplains, when I was talking with him, said, "I keep two of these young men of your faith with me all the time. If I lose one of them, if he is called away, I get another." While I was talking with him, a young man came in with a message, and when he was in there, he held out his hand and said, "I am Brother so-and-so. (I do not remember his name now.)" He received the instruction given him and departed. A little later another one came. He likewise was a member of the Church. This man, not a member of the Church, said, "I keep them with me all the time because they are dependable."

Be proud of your boys. Be proud of your young men in the mission field. That is a good field, and those people

are entitled to hear the truth just as well as the people of Europe or of any other part of this world. These people who are living and laboring among them are happy. I saw none that was discontented.

The Spirit of the Lord is leading them. The doors are opening for them to preach the gospel.

Now just one more word that I would like to say. This comes a little close to me; nevertheless I want to say it. Sister Smith's singing everywhere we went was a great help. When she could not go to Korea, we took a record of "The King of Glory," and we were able to broadcast the recording from the military grounds so it could be heard all over the city; so her voice was heard there, although she was not privileged to accompany me.

It was a glorious visit. I think we accomplished some good.

Brother Heaton, a young man, full of energy and astonishingly full of knowledge, knows those people in the Far East and loves them, and he will be successful in his mission field.

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

That interesting report of the expansion of the Church in the Far East, a significant epoch in Church history, to which you have just listened, was given by President Joseph Fielding Smith, President of the Quorum of the Twelve Apostles. We shall now hear Brother Sterling W. Sill, Assistant to the Twelve. He will be followed by Elder Marion D. Hanks.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles



MUCH HAS BEEN said at this conference about the life and mission of the Master. I pray that what I may say will not detract from that which has already been said.

After that long awful night of betrayal and trial, Jesus was brought before Pilate. Pilate believed that Jesus

was innocent of any wrong and made a weak attempt to try and save his life by taking advantage of one of his privileges as Roman governor to release a prisoner to the Jews at the time of the Passover. Pilate had in his custody a noted insurrectionist and murderer by the name of Barabbas, and probably relying upon the sense of fairness of the Jews that certainly they would not

consent to the release of this notorious criminal and punish an innocent man, Pilate said, "Whom shall I release unto you—Barabbas or Jesus which is called Christ?" (See Matt. 27:21.) And Pilate must have been startled to hear them say, "Barabbas."

He said, "Then what shall I do with Jesus?" And the Jews replied, "Let him be crucified." Pilate said, "Shall I crucify your king?" And they said, "We have no king but Caesar."

Then Pilate took water and washed his hands before the multitude, saying, "... I am innocent of the blood of this just man: see ye to it." And the Jews said, "... His blood be upon us and on our children. Then Barabbas was released and Jesus was delivered to be crucified." (See Matt. 27:24-26.)

We might safely assume that both Pilate and the Jews felt that they had permanently settled any question which may have arisen in connection with the life of Christ—Pilate by merely washing his hands, and the Jews by putting to death the very Son of God.

But there is a peculiar relationship which exists between the life of Jesus Christ and every other soul born into the world. In that great period of our pre-existence, Jesus was appointed and ordained to be the Savior of the world and the Redeemer of men, and there is no other name given by which man can be saved. What Pilate and the Jews did to Jesus did not alter that relationship in the slightest degree, either for them or for us. For Jesus also bore our sins, and we are therefore party to his suffering and his atonement.

In our lives we are forced to make many decisions. By our answers to life's questions, we determine our own destiny. James Russell Lowell wrote some significant lines entitled, "The Present Crisis." He says—

Once to every man and nation
Comes a moment to decide
In the strife of truth and falsehood
For the good or evil side.

Some great cause, God's new Messiah
Offering each the bloom or blight
Parts the goats upon the left hand
And the sheep upon the right.

And the choice goes on forever
'Twixt the darkness and the light.

Certainly the greatest question to be decided by any man during his lifetime is the one suggested by Pilate, "What shall I do with Jesus?" The Jews made their decision. They said, "His blood be upon us and on our children," and so it has been. And so it may be with us because the question is still before us, and each must answer for himself.

For Jesus is standing on trial still.
You may be false to him if you will.
Or you may serve him through good or ill.
What will you do with Jesus?

You may evade him as Pilate tried
Or you may serve him whate'er betide.
Vainly you'll struggle from him to hide
What will you do with Jesus?

What will you do with Jesus?
Neutral you cannot be,
And someday your soul may be asking—
What will he do with me?

One of the best methods for solving a problem is to weigh carefully each of the alternatives. In this case there seem to be three. The first is that we may follow the example of the Jews and reject him and thereby, as Paul says, we crucify unto ourselves the Son of God afresh. Such a course is unthinkable. But much of what the Jews did, they did in ignorance. Upon the cross Jesus said, "... Father, forgive them; for they know not what they do." (Luke 23:34.) The Jews didn't really understand what they were doing when they put to death the Savior of the world. Pilate didn't know that this young peasant carpenter standing before him was in very deed the great Jehovah who had created the earth.

But we might ask ourselves this question. Why didn't they know? There is probably only one answer: They lacked the honest effort, earnest inquiry, and humble prayer necessary to find the truth. But in large measure, we make exactly the same mistakes. When we absent ourselves from sacrament meeting, we don't really understand what we are doing. When we fail to pay our tithing or when we are married "until death do us part," we know not what we do. It is our ignorance as well as our sins that stands between us and our salvation.

If the Jews suffered so great a penalty

Saturday, October 1

for their sins committed largely in ignorance, what about us? We have all of the information that the Jews had, but in addition we have the judgment of time shining upon the life of Christ. We have the testimony of the apostles bearing witness to his divinity and sealing their testimony with their blood.

But in addition, a great flood of new knowledge has come into the world. In the early spring of 1820, God the Father and his Son Jesus Christ reappeared upon the earth to re-establish among men a belief in God. Besides this, we have been given three great volumes of new scripture outlining and explaining in every detail the simple principles of the gospel. If we lose our way, it will be by our own choice and not because we can't know the truth, except, if like the Jews, we fail to be sufficiently thoughtful and diligent, thereby exposing ourselves to the risk of "ignorantly" rejecting our personal Savior and with him our chances for eternal exaltation.

The second alternative of this question, "What shall I do with Jesus?" is that we may try to be neutral, and believe neither one thing nor the other. That is impossible, for either God is, or God is not. There is no middle ground. It is all or nothing. We either accept him by design or we reject him by default. For when we fail to decide a question one way, we automatically decide it the other way. That is, when we fail to decide to get on the train, we automatically decide to stay off the train.

Yet there is a group of people who insist on trying to maintain this damaging neutrality. It isn't merely that they don't believe; their skepticism goes deeper. They don't give it a thought one way or the other. There is one thing more serious than merely to "not believe," and that is to "not care."

It has been said that there is one folly greater than that of the fool who says in his heart there is no God, and that is the folly of him who says he doesn't know whether there is a God or not. Thereby he is guilty of unbelief rather than disbelief, and unbelief is usually a confession that one has not made sufficient honest inquiry necessary to find the truth.

If a man should err in believing the

gospel of Jesus Christ to be true, he could not possibly be the loser by the mistake. But how irreparable is his loss who should err in supposing the revelations of God to be false. There are many people who try to dispose of this question, "What shall I do with Jesus?" by saying that he was merely a great teacher. This is certainly a poor substitute for knowing the truth. It is also pretty dangerous, for as has been said:

Suppose there is a Christ, but that I should be Christless;

Suppose there is a cleansing, but that I should remain unclean;

Suppose there is a Heavenly Father's love, but that I should remain an alien;

Suppose there is a heaven, but that I should be cast down to hell.

It has been said that "Man's greatest unkindness to man is not to hate him but to be indifferent to him." "He who is indifferent to his friend is unkind to his friend. But he who is indifferent to his Savior is unmerciful unto himself."

Our third alternative to this question of "What shall I do with Jesus?" is that we may accept him. We may accept him eagerly and enthusiastically. We may fill our minds with his word, and consecrate our lives to his service. We have his own counsel on this question. In our own day he has said,

O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (D & C 4:2.)

Each of us has been complimented by being reserved to live upon the earth in this greatest of all dispensations. We live when a great flood tide of wonders and knowledge and accomplishment has been released in the world. Our forefathers lived on a flat, stationary earth and plowed their ground with wooden sticks. But we live on an earth of power steering and jet propulsion. Noah preached the gospel for many years and failed to bring conversion to a single person outside his own family. Even in the dispensation of Jesus, less than one hundred years had passed before the apostles had all been put to death

and the world was well on its way into darkness of complete apostasy.

But we live in a time when "the field is white already to harvest." We have examples of stake missionaries who have brought conversion into the lives of five or ten or twenty human souls in a single year, and as Samuel Walter Foss cried, "Give me men to match my mountains," so the Church is crying for men to match the great opportunities of the present day.

In 1932 Walter Pitkin wrote a book entitled *Life Begins at Forty*. But life begins every morning. Life begins when we begin, and our real progress

begins when we accept God's answer to that greatest question of our lives, "What shall we do with Jesus?"

May our Heavenly Father inspire us to get the right answer before it is too late, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

You have just listened to Elder Sterling W. Sill, Assistant to the Twelve. We shall now hear Elder Marion D. Hanks of the First Council of Seventy. He will be followed by Elder Alma Sonne.

ELDER MARION D. HANKS

Of the First Council of the Seventy

I HUMBLY PRAY for direction and inspiration in these few moments. It seems to me that I am almost under compulsion to abandon that which I might have said, and in view of this warm and heartwarming sermon by President Joseph Fielding Smith and in view of the presence here of this magnificent group of young people, add my testimony and an expression of my conviction to that which has been said.

Memory is a beautiful and wonderful thing. As President Smith named this morning the places he had been and some of the events of his missionary adventures, my heart responded as many of yours must have to the enumeration of places familiar to many of us under circumstances very different from the mission which motivated him. I thought specifically of one island he did not visit but which might well be some day the subject of such a mission, where 5300 American boys gave their lives in order that the cause which they represented might be successful.

It was of one of those boys that I thought this morning, and as President Smith spoke, I tried to remember and write down a few words I once memorized which came from the pen of one of the American boys who died in the battle of Iwo Jima.

This twenty-year-old, (and I know nothing of him save that), was one of

the 5300. In a little ten-cent notebook dated 18 February 1945, the day of his great adventure, he wrote his last will and testament—a short and incisive thing. He might have written about many different subjects. After all, he was only twenty. He was on an island he had never heard of, I suppose, before war took him there. I assume he might have had in his heart some resistance to what awaited him. He might have been thinking about home and loved ones; but what he wrote seems to me to have been inspired of God. These are the words as I remember them, and I think they are right.

"This is the time for new revelation. People don't think much about religion nowadays, but we need a voice from on high, brother, and I don't mean maybe. This thing has got out of human ability to run. I'm no religious fanatic, but we are in a situation where something better than human brains has got to give us advice."

This was the last will and testament of a twenty-year-old boy who died with the thought in his mind that the predicament mankind had worked themselves into was one which only divine help might solve. He cried for new revelation, for a voice from on high, for a voice of spiritual authority. I wondered when I first read it which of those whom I knew and loved and lost had answered his cry—whether it be Marsden or Elwin

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or Ray or Chick or David or one of many others—I wonder which one has told him, as surely one of them has, that the voice of spiritual authority has been and is being heard in our very day. The voice from on high has spoken to man, a voice which has proclaimed that God in truth does live, that Jesus is in truth his divinely Begotten Son who lived to teach us how to live, and died to save us; that there is a plan which God himself has made available to his beloved children, obedience to which will bring us the blessings which we might as his children naturally expect if we are obedient to his will, and which will ultimately exalt us in that condition of beauty and glory which will allow us eternally to work, to grow, to learn, to love, to live with him who is our Father.

As I have traveled through this Church, I have been blessed on many occasions with experiences like those of President Smith, as have all of these other brethren. This morning the name of Biloxi, Mississippi, was read as a ward in the recently organized New Orleans Stake. In Biloxi, some few of you will know, there stands a magnificent chapel erected at the cost of about \$75,000, and that chapel was almost one hundred percent built and paid for by dedicated Latter-day Saint servicemen. I had the blessing of dedicating the building, and afterwards talked with a humble young fellow. I asked him what he was doing and how he was enjoying the service, and he said, "I do not enjoy the service so much, but I am enjoying service in the Church." He told me that he was a stake missionary.

I said, "Have you had any success?" "Oh, some," he said. "We have baptized eight this year—my companion and I—and we have some other good possibilities."

As we moved to Pensacola, we found a young navy officer active as one of the district presidency, traveling with two of his wonderful young companions in the service from branch to branch, bearing witness of the truth, stimulating the saints, and doing the work that needs to be done. Almost everywhere we have gone—San Antonio, Los Angeles, Washington, D. C.,

and elsewhere—we have found the same dedication and the same basic loyalty to the Lord.

Now to you wonderful young people who are here behind me, and to all others, may I say that there are those who would seek to make a "deal" with you, in the vernacular of our day, who would invite you to trade your faith, your self-respect, your loyalty to the Lord, for some of the enticements of this day—for education or wealth, for social preference, for political prominence or business success, for acceptability at school, for improper indulgence, for any of the others of the enticements which allure.

May I say to you that there is *nothing* in this world *worth having* which you need to give up to be a good Latter-day Saint. If wealth or education, social preference or political prominence, power in your profession—if these are what you want, my testimony, and I get it traveling through the Church among the wonderful people of this faith, is that you may be anything you want to be worth being, *and a believing, faithful Latter-day Saint.*

There was a writer who said: "People who take off their religion to be educated or wealthy or socially accepted are like the man who took off his boots to walk in a briar-patch."

If ever you need the Spirit of God, if ever you need faith and loyalty to his way, it is while you are educated (and the Church encourages you to become so); it is while you have wealth (which may come to you if you seek it honestly and use it wisely); it is while you are politically prominent or socially accepted; it is while, in your school activities and achievements, you find occasions for leadership.

I think, as I conclude, of a wonderful young man—perhaps the only Latter-day Saint in a leading university in a great southern state—who was the president of the student body, editor of *Law Review*, one of the outstanding young men of the nation. His studies had perhaps been interfered with a little by having to go from dormitory to dormitory in answer to requests to talk about the Church and the gospel, but he had done it consistently, had lived his religion loyally, and had been an

intelligent, and faithful representative of the Church.

I think of a few weeks ago in Logan when a fine young man bore testimony in our conference before returning to Columbia College, where he is serving as student body president of that great school. He said he had been offered a graduate scholarship when he was finished, and hoped it would still be available after he had served a mission. There are many, many similar cases throughout the Church. No Latter-day Saint young person needs to sacrifice anything important to be a real member of the Church. Remember that there are many wonderful people, old and young—like the boy on Iwo—who

desperately seek what you have, or may have if you desire it and seek it and live for it.

I bear testimony that God lives, and that this is his work, and if I know anything in the world it is that obedience to his law brings happiness, and the opposite—disobedience—brings unhappiness, of which I testify in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion D. Hanks of the First Council of Seventy has just spoken to us. Elder Alma Sonne, Assistant to the Twelve, will now address us.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles



MY BRETHREN AND SISTERS, I am very happy for the privilege of standing before you for a moment, to express my gratitude for the fine things we have heard and seen at this general conference of the Church. This morning at 7:30 in the Assembly Hall we held a welfare meeting. We heard something about cattle, beef cattle, and dairy cattle, and how to manage farms, especially the welfare farms. This instruction was given by experts from the Utah State Agricultural College. When they had given their talks, President Clark made some observations. President Clark, you may know, is a farmer and a cattleman in his own right—if he can qualify for that distinction, by working two or three hours on Saturday afternoon on his farm. We were greatly edified.

It reminded me of the funeral service which was held up in the Bear Lake country for Brother Hyrum Nebeker, also a cattleman. Prior to his death he had selected the hymns he wanted sung at the service. Among them was the well-known hymn we sing so frequently, "We Thank Thee, O God, for a Prophet." He also requested that everyone in the gathering join in singing this hymn, not only the choir, but those also

who sat on the front seats, and the entire congregation. Seldom does one hear a song sung with more feeling than was done on this occasion. Everyone sang, and all seemed to feel the spirit and the significance of this great hymn.

I thought of the statement made by someone who said, "Tell me the ballads a people sing, and I will tell you their character." I hope the Latter-day Saints will be judged by the songs they sing on occasions like this. This hymn, in particular, suggested guidance, prophetic guidance. Guidance is a beautiful word, it is a meaningful word. We all need to be guided and directed and inspired in our work and in our responsibilities.

I recall a poem I learned as a boy;

Hand in hand with angels through the
world we go;
Brighter eyes are on us than we blind ones
know;
Tenderer voices greet us than we deaf will
own;
But never walking heav'nward can we walk
alone.

Those who dislike guidance, it seems to me, lack in humility. Jesus believed in guidance. I read a verse from the Gospels:

... when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he

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shall hear, that shall he speak: and he will shew you things to come. (John 16:13.)

Mark the words "he will guide you into all truth . . . and he will shew you things to come." Of all the leaders who have lived upon the earth, only Jesus, the Lord, could make a promise like that. These words are tremendously important and reassuring, especially to those who are striving for a better life.

Christ's plan of salvation came to light gradually through holy prophets. Back of them is Jesus Christ, the light of the world, and the greatest of all the prophets. His gospel is the beacon light. The voice of the prophets is the voice of God to generations past, present, and future. These prophets came as they were needed. They were chosen before they were born. Their messages were always vital, important, and timely. Their testimonies were strong and fervent. They called people to repentance. They rebuked sin in high places. Their mission was to purify and regenerate the human family and to turn the hearts of men to God, who is the Creator, the Ruler, and the Giver of life. These living oracles seldom argued. They announced and interpreted God's will and made no compromise whatever with worldly standards and patterns, however glowing and colorful they might appear.

You will realize the significance of Paul's question put to Agrippa and the others: "Believest thou the prophets?" Paul believed the prophets. He quoted their words to justify and substantiate his claims. I am convinced that the warnings and admonitions of the prophets, had they been duly regarded and respected, would have transformed the world, and evil forces operative in public and private life, now and in the past, would have been far less powerful.

We believe in prophets. We believe the only safe course for us is to follow the admonition of the prophets. Said Jesus:

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city. (Matt. 23:34.)

And then his concluding words: "That upon you may come all the righteous blood shed upon the earth, . . ." (*Ibid.*, v. 35.) The deniers of God's servants were to answer for their repudiation of the prophets. Had the Jews believed John the Baptist and heeded his admonitions, many people (more than did), would have believed on Jesus the Christ. But they rejected him and maligned him. He was put in prison, like his predecessors, and finally put to death, but they could not entirely destroy his influence nor his memory. The common people, the meek and the lowly, listened. They heard his words and accepted his divine calling and followed him. But the magistrates and the rulers, the high and the mighty, the professional religionists, were not among the multitude which followed him to the River Jordan, but Jesus came, and Jesus was baptized by this great prophet, the greatest of all the prophets, said Jesus, born of women. (See Luke 7:28.)

These prophets were not dreamers, they were not visionary men—they were practical men. They saw the present and the future needs of the people to whom they were sent.

President Brigham Young, for instance, was a great prophet and more than a prophet. He was called to a great responsibility. It was not unlike that which fell upon Moses, the law-giver of Israel, during the years of exodus from Egypt. Both of them were deeply concerned with the spiritual and temporal welfare of their people.

Looking back over the magnificent achievements of Brigham Young and those who followed, we can picture the tragic exodus of covered wagons and handcart companies. Every day was a challenge, and every night a hazard, full of danger and uncertainty. But the sturdy and unconquerable pioneers, under their prophet, never faltered; they pressed forward to their destination. On their arrival, they beheld a barren wasteland, covered with sagebrush and possessed by the savage Indians. What did this modern prophet do? He made friends with the Indians. He cultivated the soil, and he irrigated the fields.

Prophets came as they were needed. May we, you and I, heed the prophets who live today. May we be guided by

their inspiring instruction, and may we undertake with them to build up God's kingdom upon the earth, and eventually be worthy of an exaltation in that kingdom, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just concluded speaking. The congregation will now sing, "We Thank Thee, O God, for a Prophet," conducted by Elvis B. Terry.

After the singing Bishop Thorpe B. Isaacson will speak to us.

The congregation and Choir will now sing.

The Choir and congregation joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric will now speak to us, and our concluding speaker will be Elder Harold B. Lee.

BISHOP THORPE B. ISAACSON

First Counselor in the Presiding Bishopric

PRESIDENT MCKAY, President Richards, President Clark, my beloved brethren and sisters, and friends: I feel very humble in standing before you this morning, and after a great deal of worrying and fasting and praying, I hope the Lord will bless me. I shall be grateful for an interest in your faith and prayers.

I would like to thank my wife now because I did not do it this morning, when she was kind enough to offer a very beautiful prayer in my behalf. I was too touched then to do it, but I would not feel right if I did not do it now.

I had prepared one or two thoughts, but they have been so beautifully treated already that I do not feel I could possibly add anything to them. I was going back again to an experience I had on the Hill of Calvary, mentioned by President Clark so beautifully yesterday, Brother Sill today, and Brother Sonne just now. I shall not say more on that. So I shall entirely rely on the Spirit of the Lord to guide me today, in what I might say.

It is good to see many in the audience whom we meet in stakes as we come to you each Sunday in stake conferences. Many times we come to you as total strangers, but after we have been with you for a couple of days, we feel as if we have known you forever. After we leave, even though we have held many meetings and are tired

physically, we are uplifted in our spirits and our faith because of your great devotion to the gospel of Jesus Christ and to the responsibilities to which you have been called.

We are grateful for your thoughtfulness and for your kindness and courtesy to us. We are grateful to you for your encouragement. I cannot help expressing deep affection and appreciation for the stake presidents of this Church and for the ward bishoprics, for we see your great devotion. You so frequently put aside your own personal interests because of your responsibilities in the Church, and particularly among the young people of the Church.

I wish you could have all been at the meeting in the temple Thursday morning where the General Authorities were invited and privileged to meet with the First Presidency. When President McKay was speaking to us and sharing with us his experiences recently in Europe, I could not help thinking of a passage or statement that Brigham Young once made when he was referring to the humble man who converted him to the Church. He said something like this, "His spirit bore witness to my spirit, and I believed." That morning in the temple it was as if the Spirit of the Lord was speaking to the President of the Church and prophet of the Lord, and his Spirit bore witness to our spirits, and we believed.

I cannot help thinking you are partaking of that same Spirit in this con-

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ference, because it has carried over into the conference so beautifully, and we have all felt that Spirit. What is that Spirit? It is the Spirit of our Heavenly Father, and we are privileged to enjoy that Spirit through the gift and the power of the Holy Ghost, for which I am sure all members of the Church are very grateful.

Sometime ago it was my privilege to visit one of the army camps, a large post of the government where many of our Latter-day Saint boys are stationed. Many of them are stationed there for their entire time in the army. Because they are stationed there for such a long time, many of them are privileged to bring their wives and children to live at the post.

I attended their Sunday evening service, and when I entered that chapel hall, it was filled to capacity. It was a thrill to see all those Latter-day Saint boys dressed in their military uniforms, and in the main accompanied by their wonderful wives, and in many instances, their new babies.

I wish all the parents of those boys could have looked in on them that night and listened to some of them speak. The brotherhood that existed in that group is not often found in the world. Those men loved one another. They were living with each other and praying for each other. I saw many of the young men in that audience whose fathers I know. I saw some of the young married women with their babies whose parents I know. You would have been very proud of them. They told me that there was seldom a time when any of our Latter-day Saint boys ever missed this Sunday service. President Joseph Fielding Smith just now told us that our servicemen are doing a great work for their country and for their Church. Of this I am confident.

After that wonderful meeting where we were all spiritually uplifted, a young man came up to me with his wife, and I recognized her. I knew her parents well. He asked, "May I ride with you into a certain city where tomorrow morning I must go to the hospital? I have an appointment to be there by eight o'clock." We told him that he could ride with us. I watched him bid goodnight to his wife and baby before

leaving for the hospital for surgery. He was so calm and so wonderful, and so was she.

When they bade each other good-night, I thought how unusual. What faith those two young people have in each other! What confidence they have in the Lord! But it did not take me long to find out what was behind it. As we were riding along, I asked, "Will your wife get to see you while you are in the hospital?" And he said, "Oh no. It is too far away, and she hasn't a car." "Is she here on the post alone?" "Yes. Her folks aren't here, and my folks aren't here, but we have each other." Then he said, "We have the Lord, so she'll get along all right, and I'll be just fine. I'll be home in a few days."

What faith! Then he said, "While we've been out here, we've had wonderful experiences that mean so much to us." Then he gave me this experience as near as I can repeat it.

They were going to have a new baby, and his wife was not at all well. She had not been well for months. The doctor was worried about her, and so was he. There they were alone, except for the wonderful buddies that were around them, but no parents on either side were there with them. They were far from home.

One day the doctor called this young man and his wife to his office, and said, "I think I ought to tell you that I am very worried about your wife, and I think I should tell you that even your wife's life is in danger as well as that of the baby."

Now, that would be quite a hard thing for a young couple to take. The doctor said, "Come back in three days. I am going to have another specialist here because I need his help. I am not a specialist in that line, but I know things are not right." He had made a lot of tests, examinations, and X-rays. So in three days he asked them to come back.

That young couple went home that night, and I believe as nearly every young couple would do in this Church, they fasted, and they prayed nearly all night, pleading with the Lord to bless her that she would be well and that they could have their little baby. Next

day he went to his assignment. He came home the second night, and they followed that same procedure, praying into the night with little sleep. The third day he went to his assignment, and he came home again. They followed that same procedure, and the three days were up. They should meet with the two doctors the next day.

The following morning when the sun came up and his wife awoke, she said to her wonderful sweetheart, "I feel much better," and as he looked at her, he said, "I am sure you are better." Her eyes were bright, and there was a little color in her cheeks, but they went off to see the doctors. When they walked in, the first doctor said to her, "Well, you look so much better today," and she said, "I feel much better."

Then the new doctor and the first doctor went over the charts and the history of the case. The second doctor was just as alarmed after he studied the charts and the X-rays. Other X-rays were taken, and the two doctors took the X-rays and developed them and went into the other room, and they couldn't believe their eyes. X-rays do not lie. They are factual. They put these X-rays down by the side of each other, and the first doctor was astounded, and the second doctor said, "Are you sure these are the same X-rays you took before?" "Oh yes," he said, "they are the only ones I have. I am sure they are the same X-rays."

They went back out to the office and told this young man and his wife that they could go home, that there was nothing for them to worry about, that everything would be all right. The new second doctor went away, assuring the first doctor that he need not be concerned. This young couple was very happy and knew the Lord had answered their prayers.

This young man testified to me that, of course, those doctors, not being in the Church, could not understand the power of the priesthood. They could not understand our faith and the prayers and the fasting of these young people. "That night when we went home," the young

man said, "we spent most of that night thanking the Lord for his blessings and for the miracle that had been performed, and in two or three weeks we had our new baby. You saw her tonight—a beautiful, healthy, lovely baby." Then he bore a strong testimony, testifying to the power of the priesthood; and his witness and his testimony was wonderful for a young man. I am sure that such testimonies are shared by thousands and hundreds of thousands of Latter-day Saints. What would that young man and his wife have done if they had not had that faith? What would they have done if they couldn't go to the Lord?

So, I would plead with all young married couples that you should be careful in everything you do so that nothing will prevent you from going to the Lord when you are faced with similar problems, and you will be faced with them. Perhaps not the exact one of this young couple, but many similar. You will need the blessings of the Lord just as that wonderful young couple needed them.

I would plead with all of us that we adjust our affairs and our lives and our living so that when the time comes that we need the blessings of the Lord, we can go to him and know that he will hear us and grant our petitions.

I bear testimony to you that I know that God lives. Yes, his Spirit has borne witness to my spirit, and I believe, and I know, and I know Jesus was the Son of God—our Savior and our Redeemer. We should love him for the mission and the sins that he took upon himself that we might live—probably God's greatest gift to man.

God bless you, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just addressed us. Elder Harold B. Lee of the Council of the Twelve will be our concluding speaker.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

THE EXCELLENT remarks of Elder Sterling W. Sill this morning have recalled a story I heard repeated in a very impressive talk which was given recently where I was assigned to dedicate a new chapel. Our attention was called to the name on the front of the building—The Church of Jesus Christ of Latter-day Saints. This is the story that was to impress our responsibility to Him in whose name we were then in meeting.

It was in 1909 at the University of Edinburgh. Lord Balfour, then the Prime Minister of England, was delivering an address on the subject of moral values which unite nations. He spoke of the common knowledge and the common commercial resources which nations had to unite them, their social intercourse made possible through diplomatic relationships, the bonds of human friendships, and the improved methods of communication; and then closed his address amid the thunderous applause of those who had heard his, as judged by the world's standards, masterful address.

But the applause was interrupted by a Japanese student who was studying at the University. He stood up in the gallery and asked, "But Mr. Balfour, what about Jesus Christ?" There was a hushed silence as the presiding officer arose to conclude the meeting. They had heard a stern rebuke thus voiced by one of a pagan nation to the representative of one of the greatest so-called Christian nations on the face of the earth, for in his address Mr. Balfour had omitted the greatest and most fundamental of all essential bonds which would unite the nations of the earth.

The essentiality of that knowledge of the Savior and his divine mission was impressed by the Master on one occasion when he said to the Pharisees who had gathered around him, as they usually did to try to embarrass or to entrap him, "What think ye of Christ? . . ." And they answered, "The son of David

(Matt. 22:42)—referring of course to his Israelitish lineage.

In all likelihood the Master was trying to call them back to what John, the forerunner of the Master, had taught when he had impressed the vital importance of this essential knowledge in his declaration.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. (John 3:36.)

During his ministry there had been others not possessed of faith who had declared themselves about the Master. In his home country of Nazareth they had said in derision:

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? . . . And they were offended in him.

The Master sadly replied:

A prophet is not without honour save in his own country, and in his own house. (Matthew 13:55, 57.)

On another occasion they said of him in scorn:

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. . . . (*Ibid.*, 11:19.)

In Jerusalem the scribes which came down said,

He hath Beelzebub, and by the prince of the devils casteth he out devils. (Mark 3:22.)

In contrast to these unsavory epithets, his faithful followers such as Peter, the chiefest of the apostles declared: "Thou art the Christ, the Son of the living God." (Matt 16:16)—and from his faithful Martha, "Yea Lord: I believe that thou art Christ, the Son of God, which should come into the world." (John 11:27.) And from another of his disciples after he had seen and handled the Risen Lord, Thomas im-

pressed his testimony with these simple words: "My Lord and my God!" (*Ibid.*, 20:28.) The measure of difference between those two groups of individuals who answered the query, "What think ye of Christ?" (Matt. 22:42) was the quality of which the Master had spoken of in his great Sermon on the Mount: "Blessed are the pure in heart: for they shall see God." (*Ibid.*, 5:8.)

Our responsibility as members of the Church of Jesus Christ to declare the mission of the Savior was impressed upon us recently in a council meeting when President David O. McKay made this significant statement:

This is the Church of Jesus Christ, and it is our obligation to preach to the world that he is the Son of God, our Redeemer and our Savior—not just a great teacher, but in reality the Son of our Father in heaven, and the Redeemer of the world; that he has broken the bands of death and has brought resurrection, that through him, by obedience to the gospel, we will gain eternal exaltation in his kingdom. May the Lord give us power and increase our ability to represent him in the world.

In that memorable Wentworth Letter, historically important to the Church, where the Prophet Joseph Smith answered the query as to what the Church believed, was the statement: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

The symbolism of our belief and our declaration to the world is to be found everywhere. As I saw the pictures of the Swiss Temple, I read the words above the entrance and again recalled that on many of our other sacred structures are those significant words: "Holiness to the Lord." As you go out of this Tabernacle, look upon the west towers of the great Salt Lake Temple, and just underneath the battlements will you see the dipper pointing to the North Star—the symbolism, as explained by Truman O. Angell, the architect of the temple, in an article written in the *Millennial Star* for the British Saints, suggesting that through the priesthood of Almighty God the lost may find their way. As you go into the great Salt Lake Temple, you will see what the pioneers did to symbolize every move they were to make through

that sacred building. Even on almost every doorknob there has been cast in the beauty of their artistry those same words, "Holiness to the Lord." By that symbol every door in the temples of our God, indeed every step we take in life, is opened to those who go forward in "Holiness to the Lord!"

The dreariest prospect that can be imagined to those who have not only these symbols to constantly remind them, but also the testimony of that humble boy who told of the coming of the Father and the Son in very person to converse with him, who bore testimony that other worthies came and restored their powers, and their keys of the priesthood,—the dreariest prospects of those of this Church who have those testimonies and that knowledge given them, is that to be found in the Lord's castigation of those who have been given a divine calling by a divine command and had disobeyed when he said: "They who are not chosen have sinned a very grievous sin in that they are walking in the darkness at noon-day." (D & C 95:6.) Then he added, "If ye keep not my commandments, the love of the Father shall not continue with you, therefore ye shall walk in darkness." (*Ibid.*, 95:12.)

Under the caption of an article, "What Makes Men Strong?" recently, J. Edgar Hoover, the head of the Federal Bureau of Investigation, made this significant statement:

When a man leans on his own understanding, when he lives by his own strength, when he boasts of probing the mysteries of the atom, the depths of the sea, or the secrets of outer space, he forgets God and claims he is his own master. The result is untold suffering. Even though one's position is maintained, even though material wealth increases, a success quickly turns to failure when God has been forgotten. There is no peace of mind, no personal satisfaction, no personal experience of inward joy. To "trust in the Lord with all thine heart" is a mark of strength, and it is the only path to happiness, success, and true fulfillment.

I contrast the fearful Peter who, on the night of the betrayal, denied that he had known the Savior, with that Peter who on another occasion, after he had witnessed the appearances of the

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Master, in jail, being readied for another inquisition by his unjust captors. He was not surprised when an angel touched him and said, "Arise up quickly," and the shackles fell from him, and when he went to the door he found it open. He went to the outer court, and it was open; then he went to the home of his friends, and they were surprised because from the time of his imprisonment they had been praying that the Lord by his matchless powers would undo the mischief that was now trying to nullify the work of this great Church. He was not afraid. Why? Because Peter knew the power of the risen Lord. (See Acts 12.)

I am thinking now of two contrasting incidents. A dear friend received one of those fateful messages: "We regret to inform you that your boy has been killed in action." I went to his home, and there I saw the shattered family, possessed of all the things that money could buy—wealth, position, the things that the world would call honorable, but there they were with their hopes and dreams shattered around them, grasping for something that they had not lived to obtain and from that time on, seemingly did not obtain. The comfort which they could have known was not there.

I contrasted that with a scene I witnessed up in the LDS Hospital just about six months ago now, when one of our dear faithful mission presidents was there slowly dying. He was in extreme pain, but in his heart there was a joy because he knew that through suffering oftentimes men learn obedience, and the right to kinship with him who suffered beyond all that any of us can ever suffer. He, too, knew the power of the risen Lord.

Today we should ask ourselves the question, in answer to what the Master asked of those in his day, "What think ye of Christ?" We ought to ask as we would say it today, "What think we of Christ?" and then make it a little more personal and ask, "What think I of Christ?" Do I think of him as the Redeemer of my soul? Do I think of him with no doubt in my mind as the one who appeared to the Prophet Joseph Smith? Do I believe that he established this Church upon the earth? Do I ac-

cept him as the Savior of this world? Am I true to my covenants, which in the waters of baptism, if I understood, meant that I would stand as a witness of him at all times, and in all things, and in all places, wherever I would be, even until death?"

Many times we have heard and sung that hymn,

That I might have seen his kind look
when he said,

"Let the little ones come unto me."

I should like to have been with him then.

Some have said they would have liked to live in the days of the Prophet Joseph so that they could have been his defenders. Heber C. Kimball wrote this:

Let me say that many of you will see the time when you will have all the trouble, trial, and persecution you can stand, and plenty of opportunities to show that you were true to God and his work. This Church will have many close places through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties of this work will be of such a character that a man or woman who does not possess this personal knowledge will fall. Remember these saying, for many of you will live to see them fulfilled. The time is coming when no man or woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, you will not stand.

After some of the persecutions and the evidence of the power of evil over our first missionaries in London, these missionaries returned to the Prophet to seek an answer as to why these experiences with evil spirits had come to them. Had they done something wrong that the evil had thus tried to overthrow them? And the Prophet replied, "I rejoiced when I heard of your experiences because I have passed through similar experiences, and I want to say this to you: the nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of his purposes."

That is what the Master meant when he said:

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:11-12.)

I have heard some of the testimonies of men like Brother Hugh B. Brown and Brother Adam S. Bennion, and Brother Richard L. Evans, who, when they were called to their high places have been subjected to the trials of the power of evil. There is no question in my mind but that they were near unto the Lord, and the devil knew it and was trying to confuse them and if possible destroy them.

You and I stand in this day when we are basking in the sunshine of great plaudits of the people all over the world. We rejoice that the persecution which used to be is not now, and yet I am sobered by the warning that the Master gave when he warned:

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. (Luke 6:26.)

When I think of that warning, I am remembering the words which sobered the people of England after one of their great jubilee celebrations, when Kipling wrote:

The tumult and the shouting dies;
The Captains and the Kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

May I echo and paraphrase those words of Kipling and say that while today we glory in that which our President has reported to us as the good feeling of the peoples of the world—may I say to all of us, each of us individually, let us not forget that the measure of our acceptance in the king-

dom of our God will be our answer to the question which we must make honestly to ourselves: "What think I of Jesus Christ? What kind of a testimony do I have of the divinity of his mission?"

God grant that we may not lose that testimony. I bear you my testimony that I know that he is the Savior of this world, and I bear that testimony humbly and in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve has just addressed us. The Mutual Improvement Association Choruses from the Salt Lake Valley stakes will now sing, "Behold, God the Lord Passed By," conducted by Elder Elvis B. Terry. The closing prayer will be offered by Elder Antone K. Romney, president of the Provo Stake, after which this Conference will be adjourned until 2 o'clock this afternoon.

We are favored now to hear this pleasing group of singers, our young men and young women, sing the closing song.

The M.I.A. Chorus from the Salt Lake Valley Stakes sang the selection, "Behold, God the Lord Passed By."

President David O. McKay:

Will President Critchlow, president of the South Ogden Stake, come to the rostrum immediately at the close of this meeting.

President Antone K. Romney will now offer the benediction.

Elder Antone K. Romney, President of the Provo Stake offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

SECOND DAY AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m.

President David O. McKay presided

and commenced the meeting promptly at the time appointed.

The M.I.A. Chorus from the Salt Lake

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Valley Stakes was present and furnished the choral music for the meeting, with Ruth Hardy Funk conducting and Roy M. Darley at the organ.

President David O. McKay:

This cable which I hold in my hand was sent today from Buenos Aires, South America, and illustrates how close our far away members are to us here at headquarters. It is from President Valentine, who says, "The Argentine Saints and missionaries are all safe. Joining you in spirit at Conference."

Again the great Tabernacle on Temple Square in Salt Lake City is filled to capacity. Every seat is taken, so far as we can observe, and there are people standing in the doorways, at this the fourth session of the 126th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

Overflow meetings are being held in the Assembly Hall and in Barratt Hall and services are being televised over KSL-TV, Channel 5, and broadcast over Radio Station KSL, and by arrangement over eleven radio stations in Utah, Idaho, Oregon, Arizona, and California. And this is particularly interesting: special television cable installation will be shown in four chapels in Pocatello, Idaho, and by special arrangement over three television stations in Idaho. The names of these stations have already been announced to the radio audience.

The singing for this afternoon's session will be by the Mutual Improve-

ment Association Chorus from the Salt Lake Valley stakes, with Sister Ruth Hardy Funk conducting, and Elder Roy M. Darley at the organ.

We shall begin by the Mutual Improvement Association Chorus singing, "Let the Mountains Shout for Joy," conducted by Sister Funk.

The opening prayer will be offered by Elder David E. Heywood, Sr., President of the Phoenix Stake.

Singing by the Chorus, "Let The Mountains Shout For Joy."

President David E. Heywood, Sr. of the Phoenix Stake offered the opening prayer.

President David O. McKay:

Elder David E. Heywood, Sr., offered the invocation. He is president of the Phoenix Stake.

The M.I.A. Chorus from the Salt Lake Valley stakes will now favor us with "Jesus, Name of Wondrous Love," conducted by Sister Ruth Hardy Funk, after which Elder Mark E. Petersen of the Council of the Twelve will address us.

The Chorus sang the anthem, "Jesus, Name of Wondrous Love."

President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Eldred G. Smith.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

I WAS SURELY PLEASED, brothers and sisters, when the First Presidency invited these wonderful young people to sing at this conference, and I would like you young people to know how grateful I am for your willingness to be here and for the excellence of your performance.

I am very proud of the MIA and the work the MIA is doing, and I am very proud of you that you sing so beauti-

fully to our Savior, whom I know you love. I am glad that now, this year, together with all the rest of the young people of the Church, every week you recite our MIA theme in which you declare that you are not ashamed of the gospel of Christ. I know you love it. I hope that always you will love it and that you will be faithful and true in every respect. God bless you for your work.

I do love the young people of the

Church, and I love their faith. As I visit with them from time to time, I know that the Spirit of God rests upon them, and that the spirit of conversion is in them, and that most of them are serving the Lord and keeping his commandments. So I feel very, very good about the rising generation and about the future of this great Church.

Occasionally, however, there are some of our young people who go off on a tangent and do not keep the faith. One day I had a young man come in to visit with me. He had lost his faith. He came to me not because he thought I could do him any good, but because his mother had asked him to come to one of the brethren and see if some different picture might be given to him whereby his faith might be restored. As he came into the office and sat down and opened the subject, he told me he had lost his faith, and he told me in what class at school he had lost it and who the teacher was who had been responsible for it.

As he told me about his difficulty, he said that he could not believe in God any more because who could believe in a Creator or suppose that there was some being who could create an earth like this. He did not believe in the Savior nor that the Savior ever wrought out an atonement that would do us any good. How could the death of a man on a cross two thousand years ago benefit a person now in this modern, enlightened time? And who could believe in a resurrection? It was all just incredible.

Then my mind went back to the time Paul stood before Agrippa and began there to defend his faith and his faith in the resurrection, and he asked Agrippa, you will remember, why he thought it was incredible that God could raise the dead.

And so we talked together, this young man and I. I asked him if there was anything in this modern world that he considered to be incredible. He could accept most things that are going on now.

I showed him a picture in a magazine of a little platform about four feet in diameter, with a railing around it, and a man standing in the middle.

That platform stood in the air without any visible means of support.

I said, "Do you believe it is possible that the picture you see there really is a picture of something that happened and that a man could stand on a little platform, six or twelve feet in the air—just stand there—and that by turning a little handle he could cause this platform to move up or down?"

I said, "It looks incredible to me, but there is a photograph of it. The United States Navy has it and is using it. Does it seem incredible to you? Does it really seem possible that a little platform could stand in the air like that?"

Then I asked him if he had read some of the things that are being spoken of these days about a trip to the moon. No longer is it idle talk. Men are actually talking about flying to the moon.

They are going to prepare what they call an island in the sky as a springboard, and that island is going to be stationary. They plan to fly their airship to that island, get out on it, walk around, and then take off again and go on to the moon.

Does that seem incredible? And yet the men of science today say that it is within the realm of possibility. They are really figuring it out. Incredible?

"No," he said, "it isn't incredible. I believe that a man could fly to such an island as that and then go on to the moon."

I said, "You are no different from the scientists of the world who are believing the same thing and working in that direction. But," I said, "is it any more incredible to believe that a man could leave this earth and go out into space than to believe that a man could come from space and visit this world? Which is more difficult to believe, that you or I could fly to the moon or that Moroni could come to the Prophet Joseph Smith?"

Then he said, "But then there is that gold plate story that I cannot take."

I said, "What about the gold plate story?"

He said, "Well, this idea that there was a book of gold plates with ancient inscriptions, and that Joseph Smith found it buried in the ground."

I said, "Would you believe it if it

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came from an archaeologist? If an archaeologist should find plates of ancient vintage with inscriptions upon them, and those plates were metallic, would you accept it?"

He said, "Well, I could believe it because archaeologists are men of science."

I said, "These men of science have proven that there are such things as plates of gold. They themselves have dug up metallic plates with ancient inscriptions on them, records of the past, and they may be seen in museums of this day. Is that incredible? Is it any more difficult to believe that an archaeologist could find ancient records of lead or silver or copper or gold, with inscriptions, records of the past, than to believe that the Nephites made records of the past and that they were brought forth in our day? Which is the more difficult to believe?"

Then he said, "But, I do not believe in prayer."

"Why don't you believe in prayer?"

"I don't believe that I could kneel down in my bedroom and whisper a few words and have God way up in heaven, if there is a God, hear what I would whisper those many, many miles away."

Then I told him about my wife and me being in Buenos Aires last Christmas. As we sat with the missionaries in the mission home that evening, the telephone rang, and we said, "Hello." On the other end of that telephone wire and across space where there were no wires, and then again picked up by other wires, came the voices of our daughter and son-in-law wishing us "Merry Christmas," saying it would not be Christmas unless they could speak to us.

Incredible? There we were in Buenos Aires speaking in a normal tone of voice. They were in Salt Lake City. Our voices would go to the end of the wire, and then they would travel where there would be just space, and beyond the space over another wire. Is that incredible? If man can do that, do you not suppose God could hear your prayer?

Then I brought up another thing. "In the Book of Mormon, which you say you do not believe, it says that the

voice of Christ was heard all over the land by the people, all at once, simultaneously. I have heard people like you say they could not believe that."

"No, I could not believe it," he said.

Incredible? Which is more difficult to believe, that God could speak in heaven and all the people of America hear it, or that the President of the United States could speak in the White House and all the people in America hear it? Which is more difficult to believe? Are these things incredible?

Then he brought up the Bible. "The Bible is full of stories that nobody could believe."

I said, "For instance?"

"Well, I don't think of any at the moment."

I suggested the story of Moses and the bulrushes. "Yes, the story of Moses and the bulrushes," he quickly said.

"Do you not know that the archaeologists have discovered facts which prove that Moses was found in the bulrushes by a daughter of Pharaoh, and that they can even tell you the name of daughter of Pharaoh, that they know now from ancient records which they have dug up that that story is true, and that Moses was reared in the household of Pharaoh, and that he became a leader of the Israelites and led them back to Palestine? If the archaeologists have proved it, is it any longer incredible to you?"

"Well, I would believe them, but I would not believe the Bible."

"What about the story of Abraham? Do you believe there ever was an Abraham?"

"No, I do not."

"But the archaeologists have also found out that there was a person called Abraham, a great astronomer of ancient times, who went down into Egypt and taught the Egyptians astronomy. That has been discovered. Is the story of the Bible then incredible?"

Then I said, "I would like to tell you something that is incredible to me. I can believe all these things, but I would like to tell you something that is incredible."

And he said, "What is that?"

I said, "It is incredible to me to believe that the earth could be made by chance, without a Creator."

Then I took from my bookcase a little book called, *Man Does Not Stand Alone*, by Cressy Morrison. Cressy Morrison is past-president of the New York Academy of Science, past-president of the American Institute of New York, member of the Executive Board of the National Research Council, a Fellow of the American Museum of Natural History, a life member of the Royal Institution of Great Britain. He wrote this little book to prove from the standpoint of an up-to-date scientist that it would have been impossible for the earth to be made by chance. I read this:

Suppose you take ten pennies and mark them from one to ten. Put them in your pocket and give them a good shake. Now try to draw them out in sequence, from one to ten, putting each coin back in your pocket after each draw. Your chance of drawing number one, is one to ten; your chance of drawing one and two in succession would be one in a hundred; your chance of drawing one, two, and three in succession would be one in a thousand. Your chance of drawing one, two, three, and four in succession would be one in ten thousand, and so on until your chance of drawing from number one to number ten in succession would reach the unbelievable figure of one chance in ten billion.

Then Morrison goes on to say:

The object in dealing with so simple a problem is to show how enormously figures multiply against chance. So many essential conditions are necessary for life to exist on our earth, that it is mathematically impossible that all of them could exist in proper relationship by chance, on any one earth at any one time. Therefore, there must be in nature some form of intelligent direction. If this be true, then there must be a purpose.

Then he reviewed the intricacy of creation, the intricacy of our own lives, of our bodies, the bodies of other living things, even of little plants. He talked about evolution and said that Darwin's theory was concocted before science had learned about the genes. "The genes," he says, "keep all forms of life within their own spheres. Life produces creations," he said, "of varied designs in the image of its predecessors and gives them the power to repeat themselves for untold generations."

Then he asked the question whether it

is really incredible to believe what the Bible says about everything having been formed originally to bring forth after its own kind:

Then he writes,

No oak tree ever bore chestnuts. No whale ever gave birth to a fish, and waving fields of wheat in every grain are wheat, and corn is corn. Law governs the atomic arrangement in the genes which absolutely determine every genus of life from beginning to extinction.

Then he makes this startling statement:

The first chapter of Genesis contains the real story of creation, and its essence has not been changed by knowledge acquired since it was written. The differences have arisen over details, which are not worth controversy.

He says that even the chronological arrangement in the story of the creation as given in Genesis fits into the modern scientific knowledge, and then he asks the question, "Can science pick a flaw in this briefest story ever told, the world's history in a few lines of print?" With regard to the story of creation, he again asks whether we should consider it incredible.

Finally, as he closes his book, he says:

The existence of a Supreme Being is demonstrated by infinite adjustments without which life itself would be impossible. Man's presence on earth and the magnificent demonstrations of his intellect are a part of a program being carried out by the Supreme Intelligence. Let us then hold fast to our belief in a Supreme Intelligence, the love of God and the brotherhood of man, lifting ourselves closer to him by doing his will.

I was certainly happy, recently to read a graduation address delivered at the commencement exercises of one of our large universities, by Dr. Joseph W. Barker, president and chairman of the Research Corporation of America and formerly dean of the engineering school of Columbia University.

He explained in his address that the scientists of the nineteenth century had been misled by certain of their observations and as a result came to conclusions which definitely were atheistic, but now he says:

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Even the most pragmatic materialist in the face of present-day scientific knowledge, is led to the inevitable conclusion that the heavens declare the glory of God and the firmaments sheweth his handiwork.

As the children of Israel foreswore the worship of the golden calf and returned to the faith of Jehovah, so have we foresworn the crass mechanistic materialism and returned to that faith in God, of which the Psalmist of old sang: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psalm 24:1.)

To paraphrase the words of Paul: Why should it be thought a thing incredible with you, that there should be a God? Why should it be a thing incredible with you, that he should speak to men and show himself to them? Why should it be a thing incredible with you, that he should record the history of his people on plates of gold? Why should it be a thing incredible with you that a little boy of fourteen years should go into a grove of trees near his home, pray to God in all humility and receive an answer?

I testify to you, and I testify to all men, that God has made known to me that he lives, and I know it as well as I know that I live. He has given me testimony that Jesus of Nazareth was

his literal Son in the flesh, and that he is our Savior, and our Redeemer.

And he has given to me testimony that Joseph Smith truly knelt in prayer and in answer received the glorious visitation in which he talked face to face with the Father and the Son.

And he has given me personal testimony that the Book of Mormon is true. I know it as well as the three witnesses or the eight witnesses who held the plates in their hands. I know it. God has made it known to me, and I give you my testimony. It is not incredible.

And I, together with the young people of the Church, "am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

May we be faithful and true to our trust, true to the restored gospel, and not be incredulous, is my humble prayer, in Jesus' name. Amen.

President David O. McKay:

He to whom you have just listened is Elder Mark E. Petersen of the Council of the Twelve. Elder Eldred G. Smith, Patriarch to the Church, will now address us. He will be followed by Elder Milton R. Hunter.

ELDER ELDRED G. SMITH

Patriarch to the Church

MY BROTHERS AND SISTERS: It is a thrilling experience to be in these conferences. Nevertheless, I humbly seek an interest in your faith and prayers in my behalf.

I have heard President Clark a number of times refer to his theme song, as he calls it, that of unity, and with his permission I would like to join his chorus. We should all join his chorus, not alone in words, but in action. Paul taught the same doctrine when he wrote to the Ephesians:

I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called,

With all lowliness and meekness, with longsuffering, forbearing one another in love;

Endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism,

One God and Father of all, who is above all, and through all, and in you all, (Eph. 4:1-6.)

When I talk about unity in the gospel, I am often reminded of an experience that I had while on a mission in Germany. When this German Choir sang for us yesterday in the conference meetings, I was reminded again of those experiences, especially when I was assigned to work in Celle in the Hanover District in Germany. Once a month we went to the little town of Uelzen, which was a self-sustaining branch. We went there to get their reports and to help them as we could. Since my companion

was assigned to the branch at the same time I was, this first visit to Uelzen was a new experience for both of us.

We took our seats in the first meeting we attended in the front of the hall. The branch president announced that the meeting would be started by the choir singing such and such a song. I looked about and found no choir up in front, but before I could ask any questions or discover an answer to the problem in my mind as to where the choir was coming from, my companion and I found ourselves the only ones sitting in the audience. The entire congregation, except for my companion and me, had gone up to the front and sang as a choir. It is no wonder we have Saints who can come here and produce a chorus such as we had yesterday.

I found from the reports that they not only all sang together, but they also worked together. I found that there was 100 percent membership of the branch paying 100 percent tithing, and that was not just the month that I went there on that one visit, but that was the report I got all the time I was there. Attendance in their meetings was the same. They worked together in everything they did. I discovered, also, that there were two women in the branch at that time whose husbands had gone to America, and that the branch had agreed together, before these two men left, that they would all work together; they would keep the commandments of the Lord to the best of their ability; they would do all that was required of them without excuse; nothing would stop them from fulfilling the responsibilities given to them. Those who remained in the branch would see to it that the wives of these two men were taken care of, that they would not be in need.

The two men who left for America agreed that they would do likewise in living the commandments of the Lord and that they would find jobs and work hard and save their money and send for their wives as soon as possible. It was not long until I was transferred from that section of Germany, and then soon after, I was released to come home.

Some twenty years later, after I became Patriarch to the Church, I had an appointment to give a blessing to a

young girl. When she arrived, her mother was with her. I found that the mother was one of those two sisters whose husbands had left Uelzen when I was over there. I had a long talk with this sister and her daughter. The daughter, of course, had grown up from a small child, and her mother told me this story: that one by one, or two at a time, as occasion came, different members of the branch would have the opportunity of leaving and coming to America, until finally, before World War II broke out, there was not one member of the Church left in that branch in Uelzen. They had all come to America safely before the war broke out.

Then she told me also that in the end of the war, when the American soldiers invaded that section of Germany, for some reason unknown to her, the German soldiers set up a resistance in Uelzen which resulted in a four-day battle. The bombings and general destruction were such that there was not a house left in the section where most of the Saints had lived, yet there was not a member of the Church left in Uelzen—a result and reward of unity, working together to keep the commandments of the Lord.

I could tell another story of another branch in Germany where they worked more as individuals. None of them left Germany, and as a result of the war the entire city was destroyed. I received a letter from one of the members there who told me that even some of the members lost their lives, their friends, and some of the members of their families lost their lives in that war and the destruction in that city. They were good Saints, but they had not learned the lesson of working together as the Saints in Uelzen had learned.

This is a challenge to us, brothers and sisters, that we might do as they did in Uelzen—not just to move to another section, but that we might live the commandments of the Lord as they did. They did it for a special purpose, and the Lord blessed them in their efforts. We have a responsibility today to unite together in keeping the commandments of the Lord. We need to be united in keeping his commandments

more now than ever before because the eyes of the world are upon us now more than ever before.

With this tour of the Tabernacle Choir in Europe, some of us might think, "Well, that was just the Tabernacle Choir. That was something they did. I do not have to take part in that." There is not one of us who is a member of the Church who does not take part in it, and we cannot afford to let the choir down. We have to live the commandments of the Lord to bolster up what they have done in Europe, for now truly, as we sang yesterday in our conference meeting:

"High on the mountaintop
A banner is unfurled;

Ye nations now look up;
It waves to all the world."

To keep that banner flying, we must stand unitedly valiant in the faith, and I pray that the Lord will bless us that we might be united; that we will be unitedly valiant in keeping the commandments of the Lord, and in sustaining our testimonies of this gospel, for this is the strength and the power of the gospel, and this I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. Elder Milton R. Hunter of the First Council of Seventy will be our next speaker.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy



Y DEAR brethren and sisters: I humbly pray that I shall be guided by the Spirit of the Lord in the brief remarks that I make this afternoon.

I hold here in my hand what I consider to be three of the most valuable treasures in the world. From a monetary standpoint, they are beyond price. If all of the people in the world would make complete application of what these three treasures contain, utilizing them to the fullest, I believe their contents would do more good for the human family than do all the armies in the world, all the kings that sit on thrones, all the governments that rule, or any other things that we might attain in this world. I am holding in my hand the Latter-day Saints' triple combination of holy scriptures—the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. They contain the word of God as revealed in the latter days from heaven through the Prophet Joseph Smith, for the salvation and exaltation of all the members of the human family who will receive their divine teachings and render obedience.

Members of the Church of Jesus Christ accept one more book as scripture—the Holy Bible—and hence they

regard it as authoritative and binding on their lives. I shall not speak of that scripture today but confine my remarks to the scriptures given to the world by the power of the Lord through his Prophet Joseph Smith.

The first of these three scriptures of the Latter-day Saints, as it appears in the triple combination, is the Book of Mormon. This volume contains the gospel of Jesus Christ as the ancient Americans received and understood it.

The most vital purpose that the writers had in mind in preparing the Book of Mormon was that it should serve as a new witness for Christ, especially a new witness for Christ to the Jews and gentiles in the latter days.¹ It was written to verify the messiahship of the Only Begotten as proclaimed in the Old and New Testaments.

Towards the close of his life, Nephi, the first writer on the Nephite records, handed the plates to his brother Jacob and instructed Jacob to record carefully

... preaching which was sacred, or revelation which was great, or prophesying, ... and touch upon them as much as it were possible, for Christ's sake, ...²

¹2 Nephi 26:12; Mormon 5:9-14.

²Jacob 1:4.

And so the Nephite records were written and preserved to come forth in the latter days to bear witness that Jesus is the Christ, the Savior of the world, the Mediator between the heavens and the earth, the Only Begotten of the Eternal Father in the flesh, and the Redeemer of the human family. A careful reading of the Book of Mormon convinces one that not only Jacob but also all the prophets who succeeded him carefully followed Nephi's injunction. Throughout the entire book witness is born almost continuously to the divine mission of the Lamb of God, the Anointed One of Israel.

In fact, Moroni, the last prophet of the Nephite race, in his preface to the Book of Mormon, pointed out that the record had been written primarily for the purpose of

... the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations—...

I think that both the Jaredite and Nephite prophets did an excellent work in giving us much evidence of the divinity and mission of Jesus Christ; thus making the Book of Mormon indeed a new witness.

The Book of Mormon contains a number of teachings which help to explain, amplify, and clarify doctrine found in the Bible; for example, according to the Sermon on the Mount as recorded in the Gospel of Matthew, while Jesus was talking to the entire multitude of people he instructed:

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.⁴

Brilliant scholars—and I think many of them faithful men, perhaps believing that Christ was the greatest of all teachers, proclaiming at all times eternal truths—saw in the Master's foregoing statement what appeared to be an economic fallacy. They observed that if people in general throughout the world took no heed of what they should eat or wear or drink, they would soon be hungry, thirsty, and unclothed; and so those scholars wrote numerous explana-

tions in their efforts to interpret what the Master may have meant.

But the Book of Mormon in one brief statement gives, I believe, more clarification to that problem than is found in all the explanations given by the scholars. According to that record, Jesus appeared to the Nephites following his resurrection and gave a sermon similar to the one known in the New Testament as the Sermon on the Mount. Jesus was talking to the multitude, and then the Nephite record states:

And now it came to pass that when Jesus had spoken these words he looked upon the twelve whom he had chosen, and said unto them: . . . Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on.⁴

Thus by turning from the multitude and giving his instruction to only twelve men, Jesus reduced the problem of those who would be provided for by the Lord to only twelve servants of God. Certainly the laborers in the Lord's vineyard are worthy of their hire.

The Book of Mormon contains some of the most marvelous doctrinal teachings found in any scripture or in any other writings in the world. The ancient American prophets explained the gospel doctrines as clearly and as beautifully as any prophets have ever explained the gospel. I rejoice in the superb vision beheld by Nephi in which he viewed the history of the world down to the present time. I marvel as I read the teachings of King Benjamin. Perhaps no other teacher except the Master has given a more beautiful, humble sermon. I thrill every time I contemplate the marvelous teachings of Alma and Amulek on death, resurrection, immortality, judgment day, and the atonement of Jesus Christ. I take delight in meditating on Mormon's strong denunciation of the doctrine and practice of infant baptism, realizing that nowhere is this doctrine more forcefully condemned. And of course the greatest of all the teachings found in the Book of Mormon are those found in the Third Nephi. Herein is recorded the marvelous and beautiful story of the appearances of the resurrected Lord to the inhab-

⁴Matthew 6:25.

⁴3 Nephi 13:25.

itants of ancient America, proclaiming his victory over death and offering eternal life unto all those who would accept and obey his gospel. The book delineates in an astounding manner the Master teaching the inhabitants of this land the same gospel plan of salvation which he had taught while in mortality among the Jews. For example, read chapter twenty-seven of Third Nephi. Herein Christ gave a definition of the gospel of Jesus Christ which, I think, is unsurpassed anywhere in religious literature.

There are numerous individual statements on various subjects in the Book of Mormon which I choose to call diamond-like statements, and which I think are unsurpassed in other scriptures and in world literature; for example, the oft-repeated, sincere, simple, but beautiful expression of faith given by Nephi is superb. To quote:

I will go and do the things the Lord hath commandeth, for I know that the Lord giveth no commandments unto the children of men, save he prepare a way for them that they may accomplish the thing which he commandeth them.⁶¹

I believe that possibly the greatest statement recorded on the purpose of man or purpose of life was given in two short lines by father Lehi wherein he said: "Adam fell that men might be; and men are, that they might have joy."⁶² It is my conviction that the joy of which Lehi spoke is a joy that would come today and remain tomorrow, next week, next year, a hundred years, a thousand years, yes—joy eternally. A thorough study of the Book of Mormon and its companion scriptures which I hold in my hand assures us that the only way to attain that joy is to render obedience to all of God's commandments continuously. The more completely our lives conform to the teachings of the Master, the greater shall be our joy.

The Doctrine and Covenants, the second volume of these latter-day scriptures which I hold in my hand, is filled with revelation from heaven, given primarily through the instrumentality of the Prophet Joseph Smith for the salva-

tion of all the members of the human family who will receive and obey. These revelations were also given for the building of the kingdom of God or the Church of Jesus Christ here upon the earth in the latter days preparatory for the coming of the Savior to usher in the millennial reign.

The Doctrine and Covenants, in my opinion, like the Book of Mormon, contains many of the greatest teachings found in any book in the world; for example, I know of no revelation given through the holy prophets in any age of world's history regarding post-mortal life and the final status of the human family which surpasses section seventy-six of the Doctrine and Covenants, known as the vision, or the three degrees of glory. This stupendous revelation was given to the Prophet Joseph Smith and Sidney Rigdon. They were permitted to look into the celestial degree of glory, behold conditions there, and record what they saw while "yet in the Spirit."⁷ Then they were shown in vision the terrestrial glory and likewise the telestial glory. A short vision of perdition was also shown unto them. The conditions requisite for entrance into any of these worlds were made known unto them.

In addition to the great revelation on the three degrees of glory, the Doctrine and Covenants contains many more revelations regarding post-mortal life. For example, section eighty-eight expands our knowledge of the three degrees of glory. Also, there is a marvelous statement found in section 131. To quote:

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it.

He may enter into the other, but that is the end of his kingdom; he cannot have an increase.⁸

One of the greatest revelations in any scripture is the one on celestial marriage, found in section 132 of the Doctrine and Covenants. This marvelous revelation deals with the crowning prin-

⁶¹ 1 Nephi 3:7.

⁶² 2 Nephi 2:25.

⁷ D & C 76:87, 113.

⁸ *Ibid.*, 131:1-4.

ciple of the gospel of Jesus Christ, setting forth the condition on which one may gain eternal life or exaltation in the presence of God. This revelation informs us that man cannot be exalted without woman, nor the woman without man. It makes clear the doctrine that those who prove faithful in all things which the Lord hath commanded, go to the house of the Lord and enter into the covenant of marriage according to God's plan, and continue faithful all the days of their lives, shall rise in the resurrection and

... shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods, . . . *

Thus section 132 gives us an understanding of how to obtain the highest blessing that our Eternal Father has in store for those who love him and keep his commandments. Furthermore, the revelations which I have referred to briefly give us more definite information on the post-mortal life of man and the ultimate goals to be attained than can be found in any other scriptures in the world.

The Doctrine and Covenants, like the Book of Mormon, also contains diamond-like statements which are superb; for example, the one on law is remarkable. To quote:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.⁹⁰

Another diamond-like statement is: "The glory of God is intelligence, or, in other words, light and truth."⁹¹

In addition to the great revelations referred to, the Doctrine and Covenants contains the wonderful instructions known as the Word of Wisdom, several revelations on missionary work, instruction on priesthood, and numerous other pertinent revelations which I cannot

name in the short time allotted to me.

The third great treasure which I hold in my hand is the Pearl of Great Price, a pearl indeed. It is composed of two revelations given to Moses and re-revealed to Joseph Smith; the book of Abraham, written by the great patriarch and translated by the Prophet Joseph; the twenty-fourth chapter of Matthew; some of the early visions beheld by the Prophet; some of his teachings; and the Articles of Faith. They are compacted in approximately sixty pages, but every page is dynamic and powerful. It is a wonderful book.

The Pearl of Great Price also contains revelations on certain subjects superior to any other scriptures or writings on those subjects found in the world; for example, Abraham's vision of pre-mortal life in which he learned of the eternal nature of things; of the grand council in heaven; and of the plan of salvation as presented there constitutes one of the greatest of God's revelations to his holy prophets. And the knowledge obtained by Moses in his vision of Lucifer and the part he played at the grand council, added to Abraham's vision, gives us the most complete understanding found in any literature regarding man's pre-mortal life and God's purposes for the good of man.

The Pearl of Great Price also helps to clarify some of the difficult passages in the other scriptures; for example, when Jesus Christ was living in mortality, the New Testament writers report that time and time again he referred to himself as the Son of Man. Many modern scholars in their commentaries have endeavored to explain what the Master may have meant by this appellation. These scholars have almost universally maintained that Jesus in referring to himself as the Son of Man meant that he was a mortal man. They maintain that Christ was making no claims of his divinity in referring to himself as Son of Man, but that he was merely pointing out his mortality. The Pearl of Great Price, however, clarifies this point beautifully. Speaking of God the Eternal Father, this record tells us that

... in the language of Adam, Man of Holiness is his name, and the name of his

⁹⁰*Ibid.*, 132:19-20.

⁹¹*Ibid.*, 130:20-21.

⁹²*Ibid.*, 93:36.

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Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.¹²

Thus we see that Jesus of Nazareth was not pointing out his mortal manhood but that he was declaring his divinity, his Godhood, his Messiahship, his powers as a Savior, his position as the Only Begotten of the Father, each time that he called himself the Son of Man. He was referring to himself as the "Son of the Man of Holiness," even the Only Begotten Son of the Eternal Father.

The Pearl of Great Price also contains some diamond-like statements, as do the other latter-day scriptures. As an example, I shall quote: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."¹³

Never in my life have I read in any scripture or in any other writing a statement which defines the work of God (meaning the Father and the Son) more completely, more thoroughly, and more accurately, in one short statement, than does that one. Jesus Christ came into the world, being sent here by the Father to die, to be resurrected, and to break the bands of death. He did rise from the grave, and he did put into operation, so to speak, a universal law of resurrection so that every man, woman, and child who ever lives upon this earth will rise from the grave and thereby receive immortality. The wicked as well as the righteous shall be resurrected and, through the grace of Christ and by the authorization of the Father, receive immortality. Thus God's work is to give immortality to the human family.

Shortly after Adam and Eve were cast from the Garden of Eden, Jesus Christ, the Savior of the world, began his work to give man eternal life by revealing the gospel plan of salvation to Father Adam. In the Meridian of Time Christ came to the world to show us how to live. The revelation of the gospel has continued to come from heaven throughout the various gospel dispensations and climaxed in our dispensation, coming to

the world through the Prophet Joseph Smith in the Dispensation of the Fullness of Times. All the sons and daughters of God who live fully in accordance with this gospel plan will receive eternal life, thereby helping to complete the work and the glory of God.

In conclusion, I desire to speak briefly to the members of Church of Jesus Christ. If we as members will give heed to the teachings of the Savior, rendering obedience to all of his commandments, if we will walk along the path which these latter-day scriptures point out, all of the blessings promised in these scriptures will be ours. Some day we shall come back into the presence of the Father and the Son and receive eternal life.

My brothers and sisters, I have merely given a brief analysis of these three great treasures. Let me admonish that we all study the scriptures—that we study them day and night, and that we keep their teachings in our minds continuously. The Savior said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."¹⁴

The holy scriptures have been my closest companion throughout my life. I love them and read them continually. I think I have gone through the Book of Mormon forty-five times. Every time I read it I find new thoughts. I believe with all my heart, as I said in the beginning of my talk, that these three latter-day scriptures, together with the Bible, constitute some of the greatest treasures that we possess. If we will permit them to do so, they will serve as our guides to bring us back unto God. May our Heavenly Father bless us that we may fully utilize effectively in our lives these great treasures, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just concluded speaking. The Choir and congregation will now sing, "O Ye Mountains High."

¹²Moses 6:57.

¹³Ibid., 1:39.

¹⁴John 5:39.

After the singing Bishop Carl W. Buehner will speak to us.

The congregation and the Chorus sang the hymn, "O Ye Mountains High."

BISHOP CARL W. BUEHNER

Second Counselor in the Presiding Bishopric



Y DEAR brethren and sisters: I think if I were perfectly honest with you at this moment, I would tell you that I appreciate shaking before you the next few

minutes.

This has been a marvelous conference. I expected it to be so, knowing of some of the great events that have happened in the Church during this past year. I am sure it has been one of the greatest years in the history of the Church. When I think of temple work and temple building alone—one temple dedicated, one ready for dedication, ground broken for a third, a fourth one ready for construction immediately, and land purchased for a fifth, all in one year—it is a great day in the history of the Church.

We have heard marvelous reports of what has happened in other parts of the Church, the creation of new missions, and the growth of the Church. I was very impressed yesterday morning when President McKay announced how many new members had come into the Church in the past year, I suppose more than in any other one year in the history of the Church. I have been interested in how some of these new converts have joined the Church and the reasons for their joining the Church. I thought today I would like to say just a few words about some of them.

I remember a mother standing up in a conference in the southern part of Utah, giving credit for her membership in the Church to a four-year-old daughter. She said, "My husband and I and our three children moved into this community a few months ago, and shortly after we became established, we decided that our children should have some religious affiliation. I do not know why I did not think the parents should, but

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric will now speak to us. He will be followed by Elder Spencer W. Kimball.

at least we thought the children ought to have some. So we suggested to the children that they go to Church with other children living in the community. A few weeks later my little daughter, four years old, came home to me after Sunday School one morning, and said, 'Mother, how is it that everyone else's mother goes to Sunday School with them, but you don't go to Sunday School with me?' And the mother said, 'You might as well have stabbed me in the back with a dagger, it cut that deep. I decided I wasn't going to have my little daughter accuse me of being the only mother not attending Sunday School with her daughter, so I began going.' Then she said, 'I met some of the most wonderful people that I have ever learned to know in my life, and I heard things in Sunday School that were new and impressive to me, and it wasn't very long after that, that I became a member of this Church.'

I have heard some who have had some unusual experiences in becoming members of the Church through the building program. I was down in a stake in California a while ago. We had a little time to visit, and the stake president took me to a new branch that was under construction. While we were riding to the new building, he said, 'You know, this has been a very unusual project. The Church has furnished the material, and the branch has done all of the work. They have a man here who is a non-member of the Church who has contributed free all of the plumbing labor for this building, and a senior member of the Aaronic Priesthood who has done all of the electrical work in the building.'

As we approached the building, I noticed the roof was on, and the outside was stuccoed. We went around to the front. There we saw a plaster mixer

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running, and a woman shoveling sand and hard-wall into the mixer. That seemed a little unusual to me. We walked into the building, and I was made acquainted with the branch president. I said to him, "Say, I am a little worried about a woman outside, shoveling sand and hard-wall into a mixer." He said, "You better be careful what you say; that is my wife. She is a part of my firm. She is the best hod carrier we have here in Yucaipa." Just at that time she came into the front door with a large wheelbarrow full of plaster and loaded up her husband's mortar board until he could not talk to us any longer. He had to get it on the wall. I feel certain that the man who did the plumbing in that building has plumbed himself right into the Church. I am quite sure he has.

I have heard of others who have painted their way into the Church. Not long ago I heard of a man who had some good Mormon neighbors who were building a chapel. He was a painter. He was invited to assist in painting the chapel, and he not only made a fine contribution painting, but he painted himself right into the Church.

I heard of a man down in Las Vegas, just a month or so ago, that plastered himself into the Church. So you see, you can become interested in the Church in many different ways.

I think we are losing some opportunities if we do not invite our neighbors who are not members of the Church to help us in the erection of our wonderful buildings. The plasterer was thrilled as he told me of his profession. He was invited to come over and help. He met the finest men he has known working on that building. Through this contact, he became a member of the Church.

The most recent I have heard is about a minister of a church, who, I think, is going to preach himself in. The chorus we heard this morning is bound to sing people into the Church. Through our living the gospel, we can melt people into the Church. But here is a man who is going to preach himself in and may bring with him a number of his own congregation. I would like to read a little from a talk he delivered. It is a good Mormon sermon delivered by

the Reverend Frank S. Morley of the Grace Presbyterian Church of Calgary, Alberta, Canada. His subject was, "What we can learn from the Church of Jesus Christ of Latter-day Saints." This is what he said:

"About all I knew of the Mormons until comparatively recently was what I had read in Zane Grey. I remembered an adverse picture built around one of Zane Grey's novels that I had read when I was a boy, that I had seen as a boy. That sort of impression remained with me unhappily until comparatively recently when I came to know a good many of that Church more intimately, and I began to find out a bit more about that Church. Especially did I find it out when two young men came to call on me not long after I had been in Calgary. They came from afar down in the United States. They came just to talk over their faith with me. I thought that was very wonderful of these two young men. It took some courage—at least I would have thought it took some courage to come up and face a rather formidable Presbyterian minister, and they walked in and talked—just young fellows who had just started to shave, I think—and began to talk about their faith. I asked them how they were managing to make a living because they said they paid their own expenses, and one boy told me had had just written home and told his father to sell a cow he owned and to send up the money. They dedicate two years to such work and pay their own expenses. After that, another couple of young men came up to see me and also talked about their faith and answered some more of my questions.

"At the [Utah] centennial celebration in 1947, the Mormon Church said they had sent out 51,612 missionaries in that one hundred years—going out for two-year terms and paying their own expenses! They had in 1949, 8,695 at work in thirty-eight countries. But since then they are sending out something like four thousand annually, so I guess they have more missionaries at work in the world now. An amazing missionary work for a Church that is comparatively small and comparatively new.

"Now what are the things that I like

about this Church? First, their clear-cut statement of faith. For example, their first statement is that they believe in God, in Jesus Christ, and in the Holy Spirit. It had been said to me that Mormons do not believe in Jesus Christ! Such superstitions and misunderstandings we have regarding them need clearing up. They believe in things that we would find a little peculiar, perhaps, like eternal progression, revelation taking place today—prophetic revelation—and eternal marriage. They don't believe that death makes any divorce. But is this faith bad?

"The second thing I like about them is that their religion enters into their life immediately. Idleness, laziness, living off the government—these things to them are evil. They believe that one should work and should not be supported by the government.

"Third, is that it is a family-centered religion. This family-centered religion begins with family prayers in the morning and family prayers at night, and no food is eaten until it is blessed. The entire family goes to Church, led by the father and the mother. There is a home evening each week. Isn't that a wonderful thing? One evening in the week everybody is home in the Mormon family, and they again have family life.

"In order to hold office in the Mormon Church, you have to follow the Book of Wisdom strictly—no tea, no coffee, no liquor, and no tobacco (which will immediately rule out a good many of us). You have to be morally clean, you have to pay a tithe, and you have to be an active worker in the Church. Now I don't know whether it's because of this way of life to which their religion is related so intimately or not, but they are perhaps the healthiest people in the world. During the war, in Utah you found more men acceptable for the services than any other state in the United States.

"The death rate in the United States is 10 per 1000, but among the Mormons it is under 6 per 1000. The births per 1000 in the United States are 24 but among the Mormons 38. In the leading 22 civilized nations of the world, the average number of children born out of wedlock are 74 per 1000. In

the United States 40 per 1000 are born out of wedlock, but in Utah only 10, and in Idaho (which is next in proportion being a Mormon state) 11. An amazing contrast! They have a very low divorce rate also.

"Another thing I like in the Church is its fellowship, especially among young people. They keep their young people around the Church. And another thing, and it may result from this fellowship, they believe in early marriage. That's a good idea. As a matter of fact, they prepare their young people for marriage. It would be a fine thing if our young people were prepared more for marriage. The protestant church has a most inadequate preparation of young people for marriage.

"Another thing I like about their Church is their devotion. Take the stake president for example. A stake is a certain area that goes a long way outside of Calgary—takes in a vast area. The stake president is unpaid. The man that holds that position is a most prominent citizen—one of our busiest—and yet that stake president gives this sort of time to his Church: He gives one night a month for faculty meeting of the stake officers. He gives one night a week for a stake presidency meeting. He gives two Sundays a month to visit the wards. He gives one full afternoon one Saturday a month. He attends two general conferences a year at Salt Lake City, and they last for three days each. He has four stake conferences a year where he gives one and one-half days each, and one day a month he gives to the temple. Now just think of that sort of time! Just think of it! I can't; it appalls me. [And here I would like to say, I am glad he does not know how much more time a stake president or a bishop puts in for the Church or he might faint.] That amazing sort of time! We have nothing like it! In our church there's nothing at all resembling that sort of sacrifice of time, and I know my church from coast to coast.

"I think also of their generosity not only in the matter of time, but with their tithes. They pay one-tenth. On the first Sunday of each month they have a fast offering. They go without two meals on that Sunday and give the money to the poor. President Hoover

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said that if all churches were to practise help to the poor as the Mormon Church does, there would not have to be any state support whatever. They take care of their members, and that's another thing I like about their Church. Their wards are divided into what they call 'blocks,' which merely means a section of the city, and in that section there will be from 3 to 8 families who are Mormons, and they will be visited by two teachers. Every month they will be visited by two teachers. [And I wish that were right, too.] They may be missed this month for some reason, they may be in California or away when called upon, but they will be visited next month. Every family in the Mormon Church is visited by these teachers from 6 to 12 times every year. Last month they aimed at 100 percent visitation, and they failed. They didn't get 100 percent. They only got 95 percent. [And if the rest of you do that well, then you will hear no more complaints from the ward teaching committee.] Some folk were away when they were called on. Normally their program is about 80 percent efficient in their calling. These teachers do three things. They carry, first, a message for the month. Secondly, they go to help, if any is needed, and then they encourage activity in Church life.

"What message does this hold for us? First of all, this Church is composed of laymen. There is no one in the Calgary Stake who is paid at all. Isn't that astounding? It's a layman's church. Just think of the work these laymen do. Our protestant church is built upon laymen. Our Presbyterian Church is built upon laymen. Unless we can revive the laymen of the Presbyterian Church, I don't believe it has any great future. All of the work except some inconsequential things are turned back upon the minister of the Church. Unless we can get the laymen of our church to teach, I tell you our church will be a dwindling church.

"The teaching we get from this Mormon Church is this—that religion is not to be taken easily. A religion that imposes no obligation is no religion."

He said many other wonderful things. I have the complete sermon over in my

office, if some of you would like to get the rest. I cannot help feeling that this man is on his way to preaching himself into our Church. And if he talks to the same audience another time or two, he is going to bring some of them with him.

I am interested in the new converts to the Church. I am grateful to see them coming from all walks of life and through all the different channels we have in the Church. I would like to say to those listening to me today who are not members of the Church: Investigate the Church; listen to the missionaries; work your way into the Church on a building project; catch the spirit through the singing of these choruses or through any other avenue that will impress you with the most important thing that can come into your life—a testimony of the gospel. And then for some of you that are not as active as you should be, I would like to say to you: Become more active, enjoy the great blessings that our Father in heaven has in store for the faithful of this great Church and kingdom of his, established for the last time upon the earth.

I would like to close by adding my testimony that I know that God lives, and that Jesus Christ is his Son, the Savior of the world, and that the gospel has been restored in this Dispensation of the Fulness of Times through his servant, the Prophet Joseph Smith.

One other thought I would like to leave is this: "It is recommended that we take an interest in the future . . . that's where we'll spend the rest of our life."

This may be a good thought to close on. May the Lord bless each and every one of us, I pray, humbly, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric has just concluded speaking. We shall now hear Elder Spencer W. Kimball of the Council of the Twelve, who, six months ago, was appointed to visit the European Missions.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

MY BROTHERS AND SISTERS: Never before has the word *home* meant so much to me as it did this week when I came with others into New York harbor,

saw Old Glory and the Statue of Liberty, and as I flew west and saw the dry plains, and the high mountains of the Uintahs, and the frost-colored Wasatch Mountains, and then landed at the airport here in Salt Lake City and to be met by my family and my brethren.

When we landed in Hannover, Germany, many weeks ago, Sister Gregory said to me, as we drove away from the airport, "Now, Brother Kimball, you have been all over Europe. What did you see that was the most interesting?" I do not know what she had in her mind, but I am sure there would be many who would be thinking of statues and monuments, cathedrals and museums, rivers and glaciers. It did not take me long to give her the answer: "The most interesting thing I saw was the people."

In 1937, Sister Kimball and I went to Europe as tourists. We took with us a camera and much film. We saw all of the strange, funny things in Europe. We went through many of the museums, and I think most of the cathedrals. We saw the monuments and much that was of interest. We saw bicycles by the millions, we saw women working in the fields, and we laughed as we wrote in our journals about the odd, unusual things.

In 1955 we went to Europe without a camera—the only persons in Europe, I think, who did not have a camera. We saw the bicycles as means to an end, to take people to their work and to bring people to Church services. We saw women not only working in the fields, digging potatoes and planting crops, but we saw them also in their homes and in the Church work. We saw into their hearts; we heard their testimonies; we felt their love.

I was grateful for this privilege that came to us, to meet the people and to

see what the gospel does for them when it enters their lives. We realized before that there were Norwegians and Finns and Germans and French, but when the gospel comes, they all melt into one composite figure.

We bring to you the greetings of your missionaries who are in the European countries, a thousand of them. We heard a thousand testimonies, sweet, resonant, glorious testimonies from hearts filled with faith and sacrifice. I looked into their hearts, and I found them good. They love you folk at home more than they have ever told you. One young man said, "Oh, I hope my sick father will live until I return so that I can tell him what I really think of him—how much I appreciate him."

I learned from these testimonies, of hundreds of people who have become active in the Church through their missionary sons and daughters, some who have joined the Church, even fathers and mothers. One example: A mother dissuaded her eldest son from going into the mission field. She and his father were not members of the Church. They said, "You are wasting your time. Go to college instead; do something that is worth while. Do not go on a mission." They used all of their persuasive powers, but finally, when they realized that he was positively going, they said, "All right, go ahead." Two weeks before the boy sailed from New York, his mother approached him one morning and said, "Son, today I am being baptized."

Another boy said, "My mother works fourteen hours every day to sustain me on my mission." Another boy said, "I am on my mission because of the blessings of the Lord. My highschool graduate brother could not go to college if I went on my mission, but my mother said, 'You are going on your mission.' And as I was about ready to leave, we had word that my younger brother had received a scholarship to the university, and good neighbors brought in a hundred dollar bill to put into my hand, and I am still in the

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mission field and nearly ready to go home."

I shall never forget a certain testimony meeting. A young man who was still quite emotional after the upset of the week said to us: "I just got a cablegram last week telling of the death of my father." He continued: "I telephoned across a continent and across an ocean, and I heard my mother's voice on the wire, the sweet voice of my newly widowed mother." He said, "I am the youngest of her eight children, and I said to her, 'Mom, how are you?' and she said, 'I am all right, son; I want you to stay and fill your mission. The Lord will take care of us.'"

That kind of faith in parents, that kind of faith in sons and daughters, brings rich dividends.

I bring you greetings from your servicemen, men in the military. Your boys, some of whom have their families with them, love the gospel with all their souls and show that love by their actions. We met eight hundred of them down in the Bavarian Alps at Berchtesgaden, underneath Hitler's famous Eagle's Nest which stands high on the Alpine mountain above. The hotels were evacuated and turned over to this great concourse of men and their families.

I remember just as the four-day program was ending how the servicemen with their families were moving out of the hotel. There had been no smoke, no rowdiness, but as they moved out, there came in a woman's club, women with their cigarets, fouling the air in the hotel lobbies which had been so clean and sweet for four days, something those hotels, perhaps, had never seen before.

I remember well the banquet which we held down on Chiemsee Lake, in another building built by Hitler and his associates, but which now is used by the United States Army and which they turned over to our boys for the retreat program. I remember this long hall, surely as long as this tabernacle, with 650 people sitting around the tables—mostly our own people, but a few other chaplains and special guests. There were 650 glasses of milk sitting on those tables, and not one glass or cup of anything else. I think that Eu-

rope has never seen anything like that before.

I remember these servicemen as I saw them assisting elderly women, Austrians and French and Germans, up the two or three or four flights of stairs to the branch houses.

I think of these young men and their financing chapels which they would never inhabit. Down in Heidelberg they were raising the money to build a chapel which would be used by the local Saints and which they themselves would never occupy. Again at Salzburg, Austria, thousands of dollars were raised by them to match that which was so generously given by the Church, and another beautiful structure is being erected there. Tall, clean handsome, stalwart young men, in England, France, Germany, Austria, even in Austria where they are now watching with great interest the packing of the suitcases and trunks by the eastern neighbors.

I bring you greetings from the members, 36,000 of them over there, about half of whom we saw and to whom we bore witness, and many of whose testimonies we heard. We saw them in all these many countries. In Norway from Oslo north, through all the principal cities. At Trondheim our hearts beat a little faster as we realized that that was Brother Widtsoe's home, and we flew over the little island where he was born, and we knew how happy he would be to see the chapel which is now being erected in his home town. Here in Norway we found happy people, handsome and healthy, too proud to be petty. We flew low over the fjords in seaplanes. We could see all the little fishing villages and the beauty of the fjords and the mountains.

We came to Boda, up in the north part, way up in the Arctic Circle, and there we saw a sign which said, "twenty-two hours to Los Angeles" over the North Pole. In fact, we went so far north that we could almost smell the sulphur in the Southern California smog.

In Narvik the lights went out at 10:30 every night, according to city ordinance. After our meetings we sat eating some refreshments furnished by kind friends, and the lights went out, but

we hardly knew it. We went right on eating and finished our evening and then went home, and at two o'clock that morning, as we prepared to go into Sweden, I read the newspaper outdoors and then again in the room, without any lights. We were far up in the north country.

We crossed over the Swedish border and the fjords and the thick ice, and the deep snow. We saw the Laplanders and the reindeer; we saw nearly everybody but Santa Claus there in the north country.

We found the Swedes were solid, reliable, wonderful people, and we traveled three weeks down through Sweden, to all the principal cities, dedicated eight chapels in that area and came to the beautiful green carpet of the level country of the south where they have more windmills, they say, than are found in Holland.

Finland was a place which brought us a great joy, and we found youth gathered together there, Finnish youth, strong and resolute. Finland has been the football of neighbor nations through the centuries—Finland, little Finland, the honest little country that pays its debts, Finland that has just paid its war assessment, not debt, and has just completed paying the levy which was assessed by its eastern neighbors. They never call them by their names; they always call them the neighbors. Little Finland is on a granite peninsula which the glaciers cleaned of its soil and left hard and difficult, but these people, solid and determined, are like the granite on which they builded their houses, and they carry on. We found the people, and especially the members of the Church there, 400 and some odd in number, growing and faithful, devoted missionaries among them.

Denmark has its level country, so level in fact that you sometimes wonder if you are seeing a great ocean liner crossing the land. It does not seem that there is water beyond. They are a happy, independent people.

We went to Britain, over to Britain where four societies are rolled all into one—four societies that have been likened by one writer to a horse, a bull, a mule, and a deer: the Scotsmen with their thrift and their conscientious

loveableness; the Welsh people with their shrewd, intense, patriotic devotions; the Irish, with their whimsical, mystical, delightful personalities; and then the English with their determination—the people who sang as they were being bombed almost to the last inch, "There will always be an England."

We went to the Netherlands and found strong people there. They have been fighting against the ocean and other elements all their eternities. They are wholesome, warmhearted people who take their families with them everywhere they go, even on their bicycles. Two bicycles will take a family of four or five or six to Church, to the beach, riding. They go as families.

Belgium is in both the French and the Netherlands missions. Here we find people much like the French, to whom I had difficulty at first to get close, but they grow on one, and I found sweet, lovable people, old women who loved the gospel as any of our mothers love the gospel, and youth who are willing to sacrifice and give themselves to it.

We have found some Spanish members in France, Italian members in Switzerland. We have Indonesian brothers and sisters in Holland and Yugoslavs in Austria, members of the Church, faithful members. Greeks, we found, and even Russians in East Germany belonging to the Church. One of our East German lady missionaries was begging for the privilege of going on a mission among the Russians over in East Germany or in Russia.

We went into the Saar, to Saarbruchen, and saw the devastation there. One cannot forget the war; its ruins are everywhere present, though it has been ten years. I cannot imagine what Brother Benson saw a decade ago, when there is still so much destruction. I crossed the Sarr at early dawn. I walked with the workers as they went with their lunch baskets over to their employment, and I came to a section of the city, the old section, which has hardly had a broken brick disturbed since the bomb dust settled, and all of the ugly terrible things that were there ten years ago still remain ghosts of the past.

The first morning in Berlin we came

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to the Charlottensburg Chapel for our meeting with the missionaries. We had already become somewhat used to the sight of armless men and legless men on the streets. We saw sightless men and crutch-supported men and battle-scarred men, but we were wholly unprepared for the experience that was to meet us on the path before the chapel when there came running to us a human form like a derelict at sea. His hair was disheveled, his eyes glaring, his face unshaved, his clothes in tatters. He came shuffling to us almost as much like animal as man. He wrapped his arms around our feet; he kissed our hands; he hugged our arms, all the time uttering a plaintive cry and finally spreading his fingers over his eyes to simulate prison bars he cried out in anguish, "Six years in prison. Today, released from enemy prison." We wept inside as we saw this reduced human, this being who like many tens of thousands of others had suffered similar fates.

Other heartaches came in various parts of the city: old women pacing long-worn station platforms meeting trains and busses, their placards reading, "Have you seen my boy?" Sometimes his picture was on the placard, and pictures and descriptions were in newspapers of lost sons and husbands and fathers.

The husband of one of our own lovely sisters disappeared ten years ago. A twenty-five year prison term was meted this political prisoner, but for five long years the family never knew whether he lived or died. After five years he was located in a prison with twenty more years to serve. Now his wife may visit him under guard a half hour each three months; he may write twenty lines once a month, letters which are censored.

I arose very early one morning in Berlin and walked out to see the ruins on every hand—across the street, around the block, everywhere they were. I plunged into a sad, reminiscent reverie and fell into the mood to write it down and returned to the typewriter.

May I quote a few lines from my journal:

Friday, August 26, 1955:

Ten years now since the world war tragedy!

Here were fences around the former grand estates
Wire fences,
Rusty fences,
Wind-blown rotting fences,
Proud, haughty fences leveled in humiliation.

Metal gates hanging unkept; creaking hinges.

Naked walls, irregular walls, pock-marked walls, and weeds growing from their toothlike stabbing jaggedness;

Green ivy trying hard to cover the nakedness of walls—gaping walls—absent walls but with scores of broken bricks still indicating where—

Chipped walls,

Grass atop the jagged walls holding brave little flowers struggling for existence.

There were windows, too many windows, cold, open windows, open to storm and sky

Boarded-up windows,

Bricked-up windows,

Glassless windows.

There were jagged chimneys piercing skys, Iron bedsteads hanging from chimneys, Plumbing pipes reaching into space like dragons' claws.

Here were trees—

Limbless trees except for new growth,

Tall trees leaning, branches all one side,

Amputated limbs and trunks, but not with saw.

Jagged arms pointing at—at whom are they pointing?

Vines climbing naked trunks to cover broken limbs and torn and battered trees.

Small trees, ragged shrubs growing from the rubble where once were pianos, rugs and pictures;

Trees growing untended

Vines climbing and spreading to cover ugliness.

Nature trying to sweeten sourness.

Grotesque figures standing out against the sky, pointing into space like accusing hands and fingers.

Empty pools,

Broken swimming pools, a reminder of leisure and luxury of forgotten rich.

Twisted steel,

Arches without buildings,

Doorways without walls

Porches and doorways, nothing else, porches and doorways.

Sagging floors,

Ceilings of splintered wood, shattered plaster hanging like cobwebs.

Excavations like graves,

Excavations which are graves—
Excavations where rodents play and insects
find their homes.

Proud estates, quarter blocks, ghost yards,
spectre houses, all so still.
Silence, silence, deathly silence
No playful shouts, no children laugh.
Silent walls, silent houses, silent blocks,
silent death.
Bricks are here—
Broken bricks,
Pulverized bricks,
Piled up bricks, covering bones of humans
never found.

Rubble, rubble, rubble,
Foundations up-ended,
Rotting wood,
Twisted steel,
Destruction, devastation, desolation,
Broken fountains,
Shattered statues,
Creaking shutters
Rusty mail boxes,
Rustiness!
Ugliness!
Jaggedness!
Screaming jaggedness!

Unmolested squirrels scampering,
Tiny birds twittering
To bring back life to deadness.

Walls, chimneys, trees, grotesque writhing
apparitions!
Persons? Things? Dragons? Disfigured, de-
formed things
Slumped in misery and shame.

We went across the corridor into Berlin. We came to feel much as they seemed to feel, I think. The slamming of a door startles one. A new voice one has not heard disturbs one for the moment. There is the corridor with its numerous inspections by Americans and Russians. I went to catch the train as we came out, and as I got out of the car at the depot, in the dark, I heard a strange voice which startled me. It said, "Mr. Kimball. Let me see your passport and travel permits with the Russian translations." I found it was only one of the United States Army boys, but coming out of the darkness it was quite a shock.

We held a meeting all day with the district presidents, about a hundred of them from the Russian Zone, from Königsberg down to Dresden and Leipzig. From all over the area they had come in for this meeting, and I stood

three hours without interruption explaining to them the doctrines, the program, the policy, the plan of the Church. They cannot get much help from the mission because the mission authorities cannot pass through the iron curtain. They can come over to the American sector once in a while with some jeopardy to themselves.

Another day we had thirty-four missionaries from beyond the curtain, wonderful missionaries, in an all-day session of testimony and instruction. There were twelve young women and twenty-two young men, just like your own sons, not quite so expensively groomed, few cameras, little money to spend. Many of them average about \$3.40 a month.

That is what sustains a missionary with the depreciated currency of East Germany. Thirty-four dollars would take care of ten missionaries a month; a hundred dollars would nearly take care of the whole mission for a month or would sustain one missionary through a mission. They do not have many luxuries, very few indeed, but their testimonies are warm and convincing. I could have spent weeks with them, they inspired me so!

We met many families that have been disrupted. One sweet member's husband had been the district president and had disappeared ten years ago and has never been heard from since. The little ten-year-old son who played about his father's knees at the time he disappeared, has been the branch president over in a place in West Germany to which they had been evacuated, and now he is on a full-time mission. It was my privilege the other day to see that mother and that son together in the Swiss Temple through the blessings of a kind soul in America who made it possible for this woman to go to Switzerland. I saw the sweet mother and the stalwart son embrace and kiss as they met in the holy temple in Bern, and they went through the temple together for their endowments and are waiting now, of course, until they find their husband-father or know that he is dead so that the rest of the temple work may be attended to.

The privilege of my attending the temple dedication was a glorious one: to be with President McKay; to feel the

inspiration of that occasion; to feel, as he has expressed, the nearness of those who may generally be thought to be far away; to see the glistening eyes of the Saints coming from all these countries; to hear their whispered gratuities; to feel their newly found peace. Someone said yesterday, there never should have been a Babel. There having been a Babel, it is in reverse now. The confusion of Babel is being overcome. The Finns and the Dutch and the British, the Germans and the French and the Hollanders, the Scandinavians, Italians, Austrians all meeting under one roof! All of them heard the voice of the prophet of the Lord. Everyone of them heard his message in his own tongue. Everyone of them heard the ordinances of the gospel, the ordinances of the temple, in his own tongue. The confusion of Babel is in reverse.

The hatreds so prevalent in the past, are melting—French, Britishers, and Hollanders, and Germans, all together with love for each other. I am sure the hatred is not all gone in the nation, but I feel it is greatly reduced among the Saints, and they love each other, and their is sacrifice, and there is devotion, and there is faith, a great faith among those good people.

So I come home from Europe, after six months of glorious experiences with the people, with the fine leadership, with the excellent missionaries, the faithful servicemen. I come home with a deeper appreciation for the gospel and the Church and its people.

Nineteen hundred and fifty-five is an important year. If the press of Europe knew what had actually happened in 1955, every paper would have had screaming headlines and full-page, front-page articles, about the happenings of the year. But we know that when the Father and the Son appeared in 1820, there were no headlines, and perhaps no newspaper heralded the coming of the Melchizedek Priesthood to the world in 1829 or the organization of the Church in 1830 or the dedication of the temple in Kirtland in 1836. In 1955, the priesthood quorums came to all the missions of the Church, including the European missions; the temple came to Europe; and the Church came to Europe as it has never come before;

and now, as we have told the Saints in Europe in hundreds of meetings in many different locations, if the Saints in Europe will remain in their lands and will build the Church and the kingdom in Europe and train and hold their children and bring them into the holy temples in Europe for marriage, the kingdom can grow and prosper, and God will bless them, and that I know.

I bear you my testimony, as I express my gratitude upon returning home. I bear you my witness that the gospel is true, it is glorious, it is good, it is wholesome, it is divine, and I say this earnestly but humbly in the name of Jesus Christ. Amen.

President David O. McKay:

Will you please take note of the following:

He who has just concluded speaking is Elder Spencer W. Kimball of the Council of the Twelve who has just completed a six months' mission visiting the European Missions of the Church.

The following announcement is of importance as regarding the Sunday morning broadcast. The broadcast of the Tabernacle Choir, to be heard in this building tomorrow morning, was recorded in Zurich, Switzerland. This broadcast will be heard in the Tabernacle and on the air from 9:30 to 10:00 a.m. The doors of the Tabernacle will be opened at 9:15 tomorrow morning. Those who enter the building after 9:30 a.m. are asked to do so quietly, and without conversation, so that visitors assembled here may hear the recorded broadcast undisturbed.

As we have listened to your inspirational singing, you dear young folks, I have been reminded of the poet's tribute to youth:

How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Book of Beginnings, Story without End,
Each maid a heroine, and every man a friend!

I wish to add to that, how inspirationally you have sung this day, and awakened righteous pride in our hearts for your willing service rendered; and

the third thought—years rush by us like the wind. You are enjoying youth today. You have rendered service which all the congregation here assembled and listening in, have enjoyed. It will be only a few years when you will be carrying the responsibilities of the Church. God bless you that you may so live that you will be worthy of the inspiration and guidance of our Lord and Savior, Jesus Christ, who stands at the head of our Church, and who loves every one of you and would have you join him in representing the whole human family, eventually, to his Father, our Father, and God. Thank you and your leaders, and God bless you.

This great Chorus will now sing, "Psalm 150," conducted by Sister Ruth Hardy Funk. The closing prayer will be offered by Elder John L. Murdock, President of the Santa Rosa Stake, after which this Conference will be adjourned until 7 o'clock this evening, when the General Meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle.

Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly re-

frain from attempting to enter the building. This Priesthood Session will not be broadcast, excepting in the overflow meetings that have already been appointed, in the Assembly Hall and Barratt Hall, and by direct wire over a public address system to members of the Priesthood assembled, in addition to Barratt Hall and the Assembly Hall, in fifty-seven other Church buildings in Idaho, Utah, Colorado, Washington, Oregon, Arizona, Wyoming, Nevada, and California. It will probably be the largest assembly of Priesthood ever held in the Church.

The session at 10 o'clock Sunday morning will be broadcast over the stations already named.

The Choir will now sing "Psalm 150." Benediction will be offered by Elder John L. Murdock, and this conference will be adjourned until this evening.

The M.I.A. Chorus sang an anthem, "Psalm 150," after which the closing prayer was offered by Elder John L. Murdock, President of the Santa Rosa Stake.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday, October 1, 1955.

The Tabernacle, auditorium and galleries, was filled to capacity. The Assembly Hall just south of the Tabernacle, and the Barratt Hall were also filled with people. Provision had been made for the overflow crowds to meet in these buildings and see and hear the services as they were broadcast from the Tabernacle. In addition, the services were broadcast by direct wire over a public address system to members of the Priesthood who had assembled in 50 other Church buildings in Utah, Idaho, Wyoming, Nevada, Colorado, Washington, Oregon, Arizona, and California.

The singing for this meeting was furnished by the Bonneville Stake Priesthood Chorus, under the direction of David A. Shand. Roy M. Darley was at the organ console.

President David O. McKay presided and conducted the services of this meeting.

President David O. McKay:

My dear fellow workers in the Cause of the Redeemer: I wish that each of you might stand where I am now standing and behold this inspirational sight. It cannot be duplicated, I think, anywhere else in the world. And there are others crowding other halls, as we are crowding this Tabernacle, all one in thought, in purpose, and I hope, in brotherhood.

You will be interested to know that these services are being broadcast in the Assembly Hall, in Barratt Hall, and in addition, by direct wire over a public address system to members of the Priesthood assembled in 57 other Church buildings in Utah, Idaho, Col-

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orado, Washington, Oregon, Arizona, Wyoming, Nevada, and California.

The singing during this session will be furnished by the Bonneville Stake Priesthood Chorus, with Elder David A. Shand as Director, and Elder Roy M. Darley at the organ. This chorus will now sing, "The Lord's Prayer." After the singing Elder David B. Haight, president of the Palo Alto Stake, will offer the opening prayer.

As an opening number the Bonneville Stake Priesthood Chorus sang "The Lord's Prayer," after which the invocation was offered by Elder David B. Haight, President of the Palo Alto Stake.

President David O. McKay:

In case some of our brethren listening in are a little late, he who offered the invocation is Elder David B. Haight, president of the Palo Alto Stake.

The Bonneville Stake Priesthood Chorus will sing, "Zion Hears the Watchman Singing," directed by Elder David A. Shand.

The Chorus then sang, "Zion Hears the Watchman Singing."

President David O. McKay:

I have often said that love is the divinest attribute of the human soul, and I believe that. I think that sympathy is next to it. There are others who say that reverence is the highest virtue of the human soul. I believe that Carlyle places reverence as the highest attribute.

The First Presidency, in anticipating this vast audience, and the importance of this great Priesthood meeting, thought that it would be a good place to center our minds upon Reverence, and the need of applying it or expressing it in our houses of worship.

Consequently, we assigned the subject, "How to Obtain Better Order and More Reverence in Our Houses of Worship," to two of your associates, presidents of stakes. We shall now hear from President Thomas W. Muir, president of the Emigration Stake, on that subject.

ELDER THOMAS W. MUIR

President of the Emigration Stake



MY BELOVED BRETHREN of the Priesthood, I can assure you that it is an awesome task to stand before you this evening, in the presence of the Lord's anointed, and of you my brethren, and attempt to discuss the subject of obtaining and maintaining reverence in the Church. Were it not for the sympathy and the love of my presiding brethren, and for the prayers which I feel are in your hearts for me, I should shrink from this great responsibility.

When I consider the number of brethren who are gathered here this evening, and those who will listen to the proceedings of this session of this Conference, I am grateful to my Father in Heaven that, through the medium of the great inventions that have been brought to us for our benefit, through the inspiration of our Father in Heaven,

the messages of this great Conference may be heard by our brethren and sisters throughout the length and breadth of the Church.

Someone has said that "reverence is the mark of a divine testimony and of sincere worship." I should like to agree, my brethren, with that definition, for without a divine testimony burning in our hearts that God lives and that Jesus Christ is the Savior of the World, we should find it difficult to worship them in spirit and in truth.

That is what we have met for in this great Conference of the Church. We have been invited to meet here where we may hear the messages of the Lord's anointed and where we, under the influence of the Spirit of the Lord, may resolve to correct and better our lives, that we may more fully live in keeping with the commandments and the desires of our Father in Heaven.

I believe this matter of reverence is a personal matter with each one of us and as we come to love our Heavenly Father more dearly, and as we bring into our lives the realization of the great mission of our Lord and Savior, Jesus Christ, we become more reverent in our thoughts concerning them and in the actions of our lives.

I believe among other things that the matter of reverence resolves itself into responsibilities which you and I have. First I shall name an acceptance of our responsibility to worship and to adore God our Father and his Son, Jesus Christ. I am sure that no people upon the face of the earth have a better understanding of the attributes and nature of God our Father, and our Lord, Jesus Christ, than have we.

We who have a testimony of the Gospel believe that in that Sacred Grove, on that beautiful spring morning, the Father and Son actually appeared to the Prophet Joseph Smith, and this is the basis of every testimony and belief which we have, and were it not that we believe implicitly and without doubt in this testimony of the First Vision, we should not be led to believe any of the other principles of the Gospel of Jesus Christ which have been revealed through the Prophet Joseph Smith.

Because of this testimony which we have, and this feeling which is within our hearts, our minds, and our souls, we are led to the conclusion that our great responsibility is to honor and reverence God our Father, and his Son, Jesus Christ.

Then I think another conclusion we must come to is that an acceptance of this belief brings to us the great responsibility that no blasphemy shall pass our lips, that our lives shall be wholly in keeping with that which we know to be the truth, that we shall not be found telling rude or lewd stories, but that our language in all that we say must be in accordance with that which we believe.

Then I think we have the great responsibility to honor and reverence those who have been chosen, set apart, and ordained as the divine servants of our Father in Heaven, and they should know that we of the Priest-

hood have in our hearts a desire to sustain and support them in the great responsibilities that are theirs.

Then I believe that we have the great responsibility of honoring the Sabbath Day and keeping it holy. Coupled with that is the obligation to visit the House of the Lord on the Sabbath Day and then conduct ourselves within the sacred edifices which have been dedicated to the worship of Almighty God to the end that we may have the Holy Spirit of our Father and His Son, Jesus Christ, to be with us.

Now, what is our problem, my brethren of the Priesthood? I believe that you all know that as Latter-day Saints we are a friendly people. We usually attend Sacrament Service with our neighbors, those with whom we are well acquainted, and throughout the Church it has become a habit with us to meet with them and talk to them, prior to the convening of our Sacrament Services and sometimes during those Sacrament Services, to the annoyance of some and to an exhibition of a lack of reverence on our part.

I know that most of you have had within your hearing criticism levelled at you by investigators and others who are not members of the Church, that we are not a reverent people. I believe that we shall have to accept this indictment of our friends. I believe that the time has now come within the Church that we should weigh this important matter within our minds and see if our Sacrament Services, and the other services which we hold in the name of our Father in Heaven, cannot come more closely to that which we desire.

Now, I know the power and influence of the Priesthood of this Church is great and that each one of us, individually, accepting the responsibility to teach and persuade others to live in a spirit of reverence would accomplish wonders within our Church. I believe that each of us who hold the Priesthood has a responsibility to bring to the attention of our families the condition which exists.

I believe the brethren of the Church who are the patriarchs of their own homes have the greatest influence, or at least should have, with their families

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of any who might talk to them. I believe that we, as fathers in Israel, have the responsibility of calling our children and our wives into counsel with us and there we should explain to them the great necessity of our conforming our lives to this great principle of reverence.

I would like to say that I believe that those who are in charge of the Aaronic Priesthood of the Church, as advisors, as bishops of wards, should explain this great principle of reverence to our young men. I believe that the auxiliary organizations of the Church, through their officers and teachers, should explain that which is required and that which is desired, that our services may be more beautiful and in keeping with that which our Prophet desires.

I would like to say something, too, about the physical conditions in our Houses of Worship. I believe that when we invite the Spirit of our Heavenly Father to meet with us there, that his house should be immaculate. When our Father told us that we should keep our bodies clean, I believe that he also meant that we should keep our Houses of Worship in the same way. You are all aware that at our Sacrament Services the central and most important feature is the administration and passing of the Sacrament to the membership of the Church. I should like to see the day when every Sacrament table in the Church would be graced with the finest and most immaculate linen that is possible to place upon that table. I believe that there are those within our wards who would be happy to receive that assignment.

I believe there are many things that would especially contribute to the solemnity of our Sacrament Services, and one of those is this: That we be more punctual in our attendance at those meetings. My brethren, I have attended meetings where there were so many who entered the chapel late, and the disturbance so great, that I felt the Spirit of the Lord had been offended. Someone has said that "Punctuality is a stern virtue and a graceful courtesy." I say when we are invited to meet in the House of the Lord with the Spirit of our Father in Heaven, that we should be there on time and that we should not destroy the spirit, the solemnity, nor

the beauty of the meeting by our arriving late.

I believe that we might enlist the services of the Ward Teachers and our Relief Society Teachers of the Church as they visit in the homes of the Saints to carry this message of reverence into their homes. If our brethren who are called to this great responsibility of Ward Teaching have the influence they should have in the homes of the Saints, they could carry this message and be a great instrument in changing the lives of many of our people in their conduct in our meetings.

I am sure that you are all aware of the interest President David O. McKay has had in this matter. I am sure that most of you have read his message in the October issue of *The Improvement Era*. If you have not done so, will you go home and read that message, that you may know his desires in this important matter.

Then I am happy that the Primary Association of the Church has instituted a project of teaching reverence to the children of the Primary Association and each month of this year they have brought a message of reverence to the young people who attend this organization.

Since the invitation by President McKay to speak to you tonight I have been thinking of two lines of one of our beautiful hymns which I believe express this spirit of reverence which should be in the hearts and minds of each one of us:

Jesus, the very thought of thee
With sweetness fills my breast.

My brethren of the Priesthood, this is the very spirit of reverence. In conclusion I should like to bear witness to you, my brethren, of my testimony, of the truth of this great work in which we are engaged. I believe with all my heart that our Lord and Savior, Jesus Christ, and our Heavenly Father, appeared to the Prophet Joseph Smith in that Sacred Grove. I believe that every commandment and every revelation that has been given to us to accomplish the fullness of the Gospel is indeed the Word of the Lord unto his servants.

Now, may our Father's choicest blessings be with us, and as we go back into our homes in the stakes and the missions, in the wards and the branches of the Church, may we seek more reverently to serve our Father in Heaven.

This I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

ELDER WILLIAM J. CRITCHLOW, JR.

President of the South Ogden Stake

MY DEAR BRETHREN, I have hardly had time to collect my wits, let alone my thoughts and notes, since President McKay called me this afternoon, to talk on the subject, "How to Improve the Reverence and Order in the Chapels of our Stakes." I believe that obedience is one of the first principles of the Gospel and that reverence is the very soul of Christianity. I revere our President, and I pray that I may have the courage to always follow his counsel, to sustain him and the General Authorities of the Church, and to follow their counsel. Such obedience, it seems to me, is the real essence of reverence.

A month or so ago, President and Sister McKay attended a Pioneer League ball game at Ogden, and my heart filled with pride when the activity on the field stopped and the three thousand people present arose to their feet when the President and his dear wife entered the stadium. Honor and respect, my brethren, are elements of reverence.

The Priesthood offices which we hold deserve our own personal respect and honor and the respect in which we hold them, I am sure, is a measure of our reverence.

Our Priesthood is undoubtedly God's greatest gift to his children. Three reasons prompt that statement. First, we who hold the Priesthood are officers in his Kingdom; we are in training; and greater responsibilities lie ahead. Only one and one-half million out of two billion children—our Father's children—now gracing the earth, are presently enrolled in his Kingdom and

President David O. McKay:

Our next speaker will be President William J. Critchlow, president of the South Ogden Stake. He will speak on this same subject. I will say that he was engaged in organizing the group assembled tonight in the Ogden Tabernacle. He has driven 35 miles to respond to this invitation.

since it is destined to cover the earth, the weight of our responsibilities is not only apparent but staggering. May the training we are now experiencing fit us for our tasks.

Secondly, offices in the Priesthood are accompanied by a power that is beyond our present ability to appreciate. It may be likened to electrical energy. Vocationally I have been selling electricity for years, yet I've never seen it and I don't know what it is, but I do know some of the things it can accomplish and I'm sure additional uses will be discovered. The power of the Priesthood is similar to electrical power in that it, too, cannot be seen. And again, we do not know what it is, yet we are aware of many miraculous things resulting from its use. We have seen the sick healed; we know the dead have been raised; and we have been told that by the power of the Priesthood worlds without number were created. As officers in God's Kingdom, we have access to this power, and as we progress in our training we shall become aware of many other applications of this marvelous power.

Lastly, if we are faithful to our Priesthood and magnify our callings, we may be sanctified, so we are told, by the spirit unto the renewing of our bodies, and all that our Father has may be ours.

Now brethren, can you think of a greater gift? May I repeat, our Priesthood deserves honor and demands our greatest respect. These constitute the essence of reverence.

My objective is not to philosophize on this subject of reverence. I have been asked to tell you what a stake president

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can do to promote and increase reverence in his stake. In my stake we have asked our stake Primary Board to introduce and spearhead an activity which they accepted at the last General Primary Conference. They have prepared a little dramatic skit involving the reverence theme which will interest any age group. It was presented to our stake executives in our monthly stake leadership meeting where Sunday School, M.I.A., Primary and other stake officers were in attendance. It was also presented in our monthly Priesthood Leadership Meeting where bishoprics, presidencies of elders, seventies and high priest quorums were in attendance. We have requested that it be presented in Ward Leadership Meetings and to groups of parents, invited by our bishops for the express purpose of discussing the problem of reverence. I commend it to you stake presidents with a suggestion that you have your stake Primary Boards, to whom the skit has been made available by the General Board, present it to leaders in your respective stakes. Witnessing the skit will create more interest and be more helpful than anything I might say tonight on the reverence subject.

The conduct as well as attitudes of leaders in the stakes and wards too frequently promote irreverence. We teach by example as well as precept, and the first step in solving the reverence problem, or any other problem for that matter, is a frank recognition that the problem actually exists.

The earliest training in discipline belongs in the home, but since parents generally neglect teaching the Gospel in their homes, it is reasonable to suspect that training in reverence is similarly neglected. The problem accordingly has fallen into the laps of Church leaders and teachers and we are obliged to make up for this parental neglect in order to enjoy reverence in our meetings or gatherings.

Recently I observed a bishopric in action. Five minutes before Sacrament Meeting was scheduled to begin, I sat alone on the stand; the bishopric were greeting people at the door. When it was time to begin the meeting, they came to the stand, conferred among themselves, then signaled the organist

to stop playing and then the meeting began, tardily. Notwithstanding the lovely preliminary music, there was disorder. Conversation was rampant, until the bishop arose to start the service.

It seems to me that order or reverence might well begin with the leaders. Bishoprics should be counseled to be reverently in their place during the quieting music. How can they expect others to refrain from talking when they are conferring among themselves? In the Primary skit, to which I have made reference, teachers were observed coming to meeting late, as well as unprepared. They were shown in a huddle determining who would conduct, who would lead the singing, what song to sing, who would teach a class and who was to pray.

Preparation, my brethren, is a key to reverence. Promptness in beginning meetings begets respect, and discipline is born of respect.

One of my bishops, a while ago, visited a Primary meeting. He arrived before the teachers and he found children dancing on a grand piano; others climbing out of chapel windows. He angrily forbade his Primary to hold subsequent meetings in the lovely chapel. Later he did relent upon promise of the president to have at least one officer of the Primary there early to supervise the children as they arrived. We want our children to enjoy the environment of our lovely chapels. Beautiful surroundings—lovely class rooms—promote reverence.

A new Primary president once came to me and said, "Our janitor at the chapel refuses to let children enter the building until the exact starting time of our meetings because the children run wild and deface the furnishings. He is rough; has an iron hook in place of a missing hand and has scared children away from Primary." What had really happened was obvious. Primary officers and teachers were arriving later than the children. There was no supervision and I discovered that children had actually been kept out in rain and snow until teachers arrived. This problem again was easily remedied by the simple assignment of one teacher to be on hand when children arrived

with further instructions to stay on guard while other teachers were enjoying an early prayer meeting.

When did you bishops last attend a Primary meeting, or an M.I.A. meeting? Some of you saw the film here last evening. You witnessed the interest the Aaronic Priesthood advisors had in the boys, how they labored with them, talked to them, and visited in their homes. When all of our leaders exhibit the same love and interest in the membership of their groups, discipline or reverence will no longer be a problem.

Executives in all of our organizations can well afford to hold preliminary prayer meetings, in which arrangements for teachers and all other business of the meeting to follow can be checked. Teachers should never absent themselves from classes without providing substitute teachers and they should always remember that they are teaching children rather than lessons.

Recently I visited an elders quorum meeting. The teacher passed the lesson manual around, inviting members to read sections of the lesson. I detected a spirit of irreverence. Obviously the class resented the procedure; some were reluctant to read, preferring, I am sure, to be taught by the teacher. He, obviously, was unprepared. Unpreparedness on the part of a teacher may well be a contributing factor to a state of irreverence.

Now a word about younger children in sacrament meetings. Bishops, you have the responsibility of tactfully advising parents not to let their children run up and down aisles. This practice distracts attention and also disturbs speakers. Members have been frank enough to tell me that they dislike to go to meetings. "Too many noisy children," one said. Many of our chapels now have cry rooms. Parents with noisy children should be tactfully counseled to use them.

Some of us may presently be occupying new chapels. There is no better time to initiate a program of reverence. The building is new, beautiful, and one has a natural desire to respect it as a House of the Lord. Years ago, I attended a sacrament meeting in a new chapel in Brigham City. My host said to me, as we were about to enter,

"Please don't whisper during the service, otherwise one of the appointed monitors, seated in the rear, may observe and will surely come down and tap you on the shoulder. Let's not be humiliated." You may be assured I did not whisper.

Now brethren, let us, too, be firm in this matter of reverence. Our approach should be firm, sincere, and of course tactful. Irreverence may actually be keeping some of our members from our meetings.

Our stake Primary Board made a survey at the request of the General Board, to find out what children liked or disliked about Primary. One of the questions asked was, "How could my teacher make Primary better?" Many of the children answered, "Keep order in the class." Another question was, "What do you like least about Primary?" One child's answer summed up the many, "Disorder—especially when the teacher doesn't come." The survey clearly indicated that children want to be disciplined. The kind of teachers they like are good ones, strict ones, those who can give a good lesson, those who can keep the class quiet, the kind ones, etc. Surveys of this kind can be revealing. To questions that may involve embarrassment, adults are inclined to be evasive; children will speak truthfully, as well as eagerly. We discovered that in another children's survey several years ago. We asked, "How many of you have family prayers in your homes?" The truthful answers were startling, to say the least. We learned some things about the habits of a few of our leaders.

In conclusion, let me inject one other very good reason for the most profound reverence possible in our sacred gatherings, namely, to avoid offense to our unseen visitors. There have been times when I have been conducting stake conferences that I thought I felt the presence of unseen visitors. We always request the help of our Heavenly Father in our opening prayers. Why then is it unreasonable to fancy the presence of that requested help? Isn't it reasonable also to expect that authorities on the unseen side of our Father's Kingdom are interested in what we may be doing?

General Authorities come to our

stake conferences to help and check on us; stake authorities go into the wards to help and check; and I fancy that some of our Father's other authorities, likewise come occasionally, to inspire and to check. And for their sakes, we ought to be profoundly reverent.

Stake presidents and bishops cannot escape the responsibility of promoting reverence in our respective stakes and wards. Responsibility may be delegated but in the delegation presidents and bishops lose none of it, yet those so delegated receive it all. It's like "eating our cake and having it." That, however, is the peculiar nature of responsibility.

I found an excellent reverence application in this story told by a Primary teacher. "Rupert stood by the side of the road watching an unusual number of people hurry past. At length he recognized a friend. 'Where are all of you going in such a hurry?' he asked. 'The friend paused, 'Haven't you heard?' he said. 'I've heard nothing,' Rupert answered. 'Well,' continued his friend, 'the King has lost his royal emerald! Yesterday he attended a wedding of the nobility and wore the emerald on the slender golden chain around his neck. In some way the emerald became loosened from the chain. Everyone is searching, for the King has offered a reward of ten pieces of gold to the one who finds it. Come, we must hurry.' 'But I cannot go without asking grandmother,' faltered Rupert. 'Then I cannot wait. I want to find the emerald,' replied his friend. Rupert hurried back to the cabin at the edge of the woods to seek his grandmother's permission. 'If I could find it we could leave this hut with its dampness and buy a piece of land up on the hillside,' he pleaded with grandmother. But his grandmother shook her head. 'What would the sheep do,' she asked. 'Already they are restless in the pen, waiting to be taken to the pasture and please do not forget to take them to water when the sun shines high in the heavens.' Sorrowfully, Rupert took the

sheep to the pasture and at noon he led them to the brook in the woods. There he sat on a large stone by the stream. 'If I could only have had a chance to look for the King's emerald!' he thought. Turning his head to gaze down at the sandy bottom of the brook, suddenly he stared into the water. What was it? It could not be! He leaped into the water, and his gripping fingers held something that was green with a slender bit of gold chain. 'The King's emerald!' he shouted. It must have been flung from the chain when the King was crossing the bridge, on the highway, and the water washed it here. With shining eyes Rupert ran to his grandmother's hut to tell her of his great find. 'Bless you, my boy,' she said, 'but you never would have found it if you had not been doing your duty, herding the sheep.' And Rupert knew that this was the truth."

Brethren, we too, will never find the reverence we seek unless we do our duty. May our Heavenly Father help us to do our duty in this respect, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Bonneville Stake Priesthood Chorus will now lead the congregation in singing, "I'll Go Where You Want Me to Go, Dear Lord," with Elder David A. Shand conducting.

I suggest the Chorus sing the verse and we will all join in the chorus, and those listening in, please join in with us. All arise.

The congregation and chorus then sang the hymn, "I'll Go Where You Want Me To Go."

President David O. McKay:

President J. Reuben Clark, Jr., will now address us.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

MY BRETHREN: We do not know now how many there are attending this great Priesthood meeting, twenty thousand, twenty-five, thirty thousand. I do not know how many, but there are enough of us to be the leaven that would leaven the lump if each of us will come here tomorrow morning, if each of us who are listening in, will go to our respective places of worship, tomorrow, if each of us will show the reverence about which we have heard tonight, if each of us will not visit, will not talk, will not discuss business, it will not be many Sundays until I think, brethren, we shall have the reverence that has been talked about.

I wonder if we cannot try it, tomorrow, just to see what will happen.

I have listened to this music, tonight, President McKay, and I have listened to it on the other days of this Conference, we have had a new singing organization each day, we will have another tomorrow, when I think that these will be drawn primarily from this particular area, and when I think that out of this area, perhaps has been drawn for the Tabernacle Choir, which is largely absent, the whole choir that went to Europe, and then when I think of all the Church organizations, all over this western country, equally proficient, I am prepared to declare that this people of ours, have a culture in music that is more excellent, more universal, than any other group of people in the world. I firmly believe that. And our culture is not only in music. Our culture is in literature. Our culture is manifested in our public speaking. Our culture is manifested in the training which our young people have and which they demonstrate, as it is reported to us, to the astonishment of the leaders of the Army and of the Navy. We have a culture in art. This people of ours is a highly cultured people. We have a few rough edges to grind down, but our courtesy, our kindness, our affection one for the other,

passes far beyond that which is found among other peoples.

One reason, I think, for that is, among many other reasons, that the Gospel teaches us to be respectful one of another. You know, in this Church of ours, as I have often said before, every man who is worthy has a chance to direct and a chance to serve, and when the man directs he will have in mind the time when he served and when he serves, he will recall when he directed. It builds for a mutual consideration, a mutual affection, a mutual regard, a mutual fellowship, a mutual brotherhood.

I thought I might say a word tonight on two fundamentals. Who are we? Well, we are Joneses and Smiths and Clarks and all the rest. Yes, but after all, who are they? And my mind always runs back to the beginning, for this earth and for us, and the Grand Council, when the Father came down among the intelligences that were organized, and held this great Council. I think we were all there. We are the sons of our Heavenly Father, tabernacled in the flesh through his divine plan, but that does not rob us of our divine origin. It emphasizes that origin because, save for the plan which our Heavenly Father put into effect, we had not been here, we had not taken on bodies, we would still remain, so far as I can see, in the state in which we were before the Grand Council and its plan, and that would have left us without the destiny which God marked out for us. We are the real children of our Heavenly Father.

And what are we? We bear the Priesthood. What is the Priesthood? Through it we exercise certain authorities and powers of Godhood, itself. He has not given us all of the powers, and we are not living up to the requirements sometimes, some of us, that entitle us to exercise the powers which he has given, —we would be a mightier people if we did.

I have always been impressed with the fact that Adam received his priesthood in the Creation, so said the

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Prophet, before the world was. The Prophet also said that any man who had the responsibility of administering to the inhabitants of this earth likewise was ordained in the Council of Heaven; and he further said, "I suppose that I was ordained to this very office in that Council."

What are we? We are the agents of God, himself, through the Holy Order of the Priesthood of the Son of God. I wonder if we think of that. I wonder if that is on our minds when we deal with one another, when we deal with our families, with our neighbors, and with our friends. We hold these powers with which out of his abundance God has endowed us, that we might be able to carry on the mission with which we were charged when we came here.

Brethren, may the Lord bless me and bless you, give you and me abundantly of his spirit, that will enable us, first, to recognize what we are, the representa-

tives of God on earth, endowed with certain of his powers. Never forget that. And next, help us so to live that we may enjoy those powers and exercise them, and then we shall rear our families as they should be reared. We will heal them when they are sick. We will be protected from harm and accident and disease. We will have more happiness than any of us can now imagine, all subject to the will of the Lord.

May God give us all of the blessings that we need to help us to magnify our Priesthood, which is the power and the authority to exercise some of the powers that God, himself, possesses, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

We shall now hear from President Stephen L Richards.

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency



FEW YEARS ago I stood on the banks of the Susquehanna River at or near the place where Joseph and Oliver received under the hands of John the Baptist the Aaronic Priesthood. I learned that it is not known just where the Melchizedek Priesthood was bestowed, but it is assumed that it is in that vicinity. I had time for contemplation in the visit to this historic place, and I knew, as I contemplated the remarkable gift that the Lord had brought in this Dispensation, that the accounts of Joseph and Oliver were true; and I felt as sure of that divine experience as if it had taken place before me. I had not had occasion to doubt it before, and certainly I have entertained no doubt about it since; and it has been my pleasure and satisfaction throughout the years to declare the authenticity and the divine origin of the Priesthood of God which has come through his servants in his latter-day work.

I do not know how to give proper estimate of that great power. I know

that man by nature is the most noble of all the Lord's creations. I know that he is endowed with intelligence, with reason, with a conscience, and many of the virtues that we think so highly of, and I have great admiration for men who develop their native talents and latent endowments to a point where they possess great intelligence and great learning, and equip themselves for great service to our Father's children.

But I have reached the conclusion in my own mind that no man, however great his intellectual attainments, however vast and far-reaching his service may be, arrives at the full measure of his sonship and the manhood the Lord intended him to have, without the investiture of the Holy Priesthood, and with that appreciation, my brethren, I have given thanks to the Lord all my life for this marvelous blessing which has come to me—a blessing that some of my progenitors had, and a blessing which more than any other heritage I want my sons and my grandsons and my great-grandsons to enjoy.

There may be many of our young

men, and some older ones, who are in this vast listening congregation tonight—some who have not been with us before and some who have not felt the warmth of the fellowship that we are permitted to enjoy. I hope I am not presumptuous when I welcome them into the bonds of fraternity and the brotherhood of the Holy Priesthood. And I know of few things that you can do to more perfectly bring to these newcomers a deep appreciation of this great and wonderful blessing than to take them to your hearts and your counsels in the quorums of the Holy Priesthood. The Lord has provided these quorums. He has specified them. He has given the very numbers which constitute them, and we know that he intends that they should be true fraternities among our brethren. Every one of us needs the help of a friend. We all need sympathetic understanding. We need encouragement. Sometimes we need correction. Within the quorums of the Priesthood there lie the facilities and the opportunities for a brotherhood that shall help all within it.

I would like to see the quorums of the Priesthood assume a larger and more important place in the teaching of the Gospel, in the nurturing of our young men and boys, and in their prepara-

tion for the great work of the latter days. I believe that they are organizations which the Lord himself designed to bless all of our brethren.

Now of course many things might be said about the opportunities that these quorums afford. Will you, my brethren, give to these groups to which you belong, these sacred societies, your allegiance, your love and devotion, and your help. The Lord needs his Priesthood to carry forward his work. I do not know that any of us can envision what the coming of the Savior will be like, but I have always felt that when he does come he will require the aid of his servants in perfecting the Kingdom, and that he will call upon his Priesthood in preference to any others to consummate his glorious work. I would like to be ready to serve acceptably to him when that day comes, and I know you would also, so I ask the Lord to bless us that we may so devote ourselves to the great Cause to which we have the honor to belong, to so uphold the standards of righteousness, to so proclaim the Gospel of our Lord, and to so live as to be worthy to be called and chosen now and when he comes, and that is my prayer for all of us, in the name of Jesus. Amen.

PRESIDENT DAVID O. McKAY



WE HAVE RECEIVED a message reading as follows: "Gathered in San Fernando Stake nearly completed stake center are 251 boys, 456 men, or a total attendance of

707."—James D. Pratt, First Counselor, Stake Presidency.

Later in the Conference perhaps we can give you a total report.

Much has been said, brethren, during the Conference about the favorable reports made in the public press, compliments paid by government and state officials, to the leaders of the Choir in Europe, to the excellency of the Choir, paying compliments to the Church, etc., and every word spoken has been merited. Some might feel that such praise will be dangerous. Let me tell you that nothing has been said about the efforts

of the Adversary coordinately with these words of praise.

When permission was granted by state and local officials to erect the Swiss Temple near Bern, notice was given that such permission had been granted, and the request made that if anybody had any objection, let him so express himself. High poles were erected on the site, showing the height of the main building.

Well, there was opposition led by a minister. A certain time elapsed—for other objections. Finally the authoritative council met and decided that the application to erect a temple be granted.

This minister met again and said, "I protest it." "Oh yes," said the chairman, or leader of that group, "but you did not put your objections in writing."

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"Well," said the minister, "I did not know that was necessary."

"You are too late now. Permission is granted."

He resorted to the press, and the most scurrilous articles appeared, revamping all the old falsehoods, accusing the people of everything. But they paid little attention to it. I was surprised to learn recently that the temple stands just across the street from the town in which that man preaches.

Down in South America in Argentina, favorable reports were given regarding the Church and its activities. One paper, and I will not mention the church it represents, came out with scurrilous articles. On the following day the public press announced that President Peron had received officials of the Church. The next issue of the scurrilous sheets modified its attack, and later ceased entirely.

Right here at home the Adversary is at work. Some of you have received accusations that the Church has apostatized, and that Cultists doctrine should be accepted.

Well, the best way to treat these lies and scandalous reports is so to live that our actions will prove their falsity, and that is what we are trying to do. There are "fleas," and we shall have to treat them as such, I suppose. We shall always have people attacking us. As long as the Adversary to truth is free to exercise dominion in this world, we are going to have attacks, and the only way to meet those attacks is to live the Gospel.

Now, I mention this—and I could say a great deal more—to put you brethren on your guard. It is learned that in some cases excommunicants are moving into wards where they are not known, and are being or have been used in teaching classes. Bishops and branch presidents should not use anyone in their various organizations until the bishops and branch presidents have received their membership records, or at least know of their worthiness. The importance of that is evident. We do not want people who are prompted by the spirit of the Adversary, the spirit of an apostate, to be poisoning the minds of our youth. The latter are too precious, and they are in our keeping.

There is true philosophy in that old saying of David Harrum: "A certain amount of fleas is good for a dog. It keeps him from worrying that he is a dog." Well, the Adversary will see to it that we have plenty of these fleas as they exercise their pestilential acts in trying to undo the good that the Church is doing. I shall be glad and thankful when our friends who speak well of us, papers who publish the truth, will be more numerous than they are today, and it is our duty so to live that the people will have to speak well as they had to speak well of the excellency of our Choir and the concerts given in Europe.

Thank you brethren who have spoken to us on the great principle of Reverence.

A few weeks ago, with some companions, I had the pleasure, through the kindness of A. Hamer Reiser, of visiting Stoke Poges where Thomas Gray wrote that great poem, "Elegy Written in a Country Churchyard." Of course I had in mind renewing the interesting passages in that poem and visiting for the first time the spot where he is buried. He died about 1871, as I remember. As we rode out there we recalled:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth
e'er gave,
Awaits alike th' inevitable hour:—
The paths of glory lead but to the grave."

Then that familiar quotation:

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean
bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert
air."

Those two sublime stanzas follow his tribute to the humble of Stoke Poges. Those who lie underneath the old elms, still standing, "some mute inglorious Milton here may rest," you remember.

I saw something else in that old Churchyard that is appropriate tonight. By the way, we should never know anything about that if it had not been for

Thomas Gray. We should never know anything much about Stratford-on-Avon had it not been for Shakespeare; nothing about Ayr had it not been for Bobby Burns. These great men have immortalized those humble places. Let us not look with disrespect upon these great leaders in the literary world. They make life worth living and give us the best in the world.

Note this about the theme tonight. As we entered the old Stoke Poges Church built in 1086 by the Normans, my attention was called to a plaque on the door upon which was written the following: "Our courteous Lord wills that we should be as homely with him as heart may think or soul desire, but let us beware that we take not this homeliness so recklessly as to leave reverence and courtesy." I do not know when it was written, but I leave it with you tonight as coming from somebody 200 years ago.

Reverence embraces regard, deference, honor, and esteem. Without some degree of it there would be no courtesy, no gentility, no consideration of other's feelings or of other's rights. It is the fundamental virtue in religion. Reverence is one of the signs of strength, irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be revered, or they will be foresworn in the day of trial.

We walked recently through those old halls of Westminster Abbey. Everybody spoke in whispers. In one place—I have never before visited it—we were asked to take off our shoes. It was more to save the old floor, though, than to pay deference or reverence to the room.

When Brother Cannon and I went round the world we visited some of the temples of Buddha and Shinto. We had to take our shoes off before we entered. We are not going to worship houses, and we certainly do not wish to violate the command of God to worship images, but we do want to be courteous, deferential, reverent, when we enter the presence of our Lord, to whom all should give reverence. If you were invited to go before a Governor-general, before one of Royalty, you would pre-

pare in dress and in attitude so as to appear properly in his presence. Well, our houses are dedicated by the Priesthood, and our chapels are consecrated for the worship of the Lord, and we give them over to him. It is not just a mere act, and I promise you, my brethren, that the Lord will be there and we shall feel his Presence, if we approach him properly. That is a fact because he lives, and this is his Church, and you are his servants by divine right. I know the world thinks we are unreasonable, fantastic in our ideas when we tell them that there is no other authorized Church, but that is true. The Priesthood came direct from our Lord and Savior, Jesus Christ, who is the great High Priest, and he authorized Peter, James and John, on whom he bestowed that Priesthood, to bestow it upon the Prophet Joseph Smith; and John the Baptist, who held the Aaronic Priesthood to bestow the Aaronic Priesthood upon Joseph Smith. Joseph Smith did not take it; it came direct, and you brethren, everyone present, can trace your ordination, probably within five steps, right back to the Savior himself.

When we go into the chapel, let us go in there realizing that we are in the presence of our Heavenly Father, and we sit and commune reverently from within. Happiness is from within. It must be, as one of the brethren said, an individual matter. What right have I to go into a chapel and speak in loud tones and disturb somebody who is communing, probably praying in his heart?

Oh my brethren, presidents of stakes, bishoprics of wards, God bless you in your leadership, in your responsibility to guide, to bless, to comfort. Many of our people need comfort. Lead them to come to you in confession. Guide them to go to the Lord, and seek inspiration so to live that they may rise above the low and the mean and live in the spiritual.

This has been a glorious Conference. It is a glorious Conference, and tonight is an epoch-making event in the history of the Church. God bless every man assembled tonight who has come with his heart and soul filled with the desire to come closer to our Heavenly Father, filled with the desire to get a stronger testimony that our Lord and

Saturday, October 1

Second Day

Savior, Jesus Christ, stands at the head of the Church. There is no question about it.

God bless the man who sneaked in here to find something to publish to weaken the faith of those who might be weak. May he repent and be led to know the truth.

I bless you, my brethren, with the power that the Lord has given us to bless, that from this hour we go forth with renewed determination to discharge our duties more faithfully, more successfully under the inspiration of God than ever before, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

I have just been handed the information that there is a total of 22,004 in assembly, and 12 more places to hear from.

To you brethren of Bonneville Stake we express our sincere gratitude for your having practiced to render the service you have rendered so inspirationally tonight—Brother Shand, the presidency of the stake, and all of you. We are proud of you, and as President Clark has said there is no other body in the world with so many singers who like music as you.

What a feast we have had today and yesterday, from the German Choir and those young people today, and now just one stake tonight, with the string instrument accompaniment. In behalf of the 22,000, (and 12 more places to hear from), we thank you from the bottom of our hearts.

The Chorus, under the direction of Brother Shand, will now sing "Hosanna Anthem," and Elder George Z. Aposthian, president of the Wilford Stake, will offer the benediction.

Just a moment please about tomorrow morning. There will be a broadcast, but the Choir will not be in their seats, of course. You may hear it in the Tabernacle and on the air from 9:30 to 10:00 a.m. This record was made in Zurich, Switzerland. Those of you who enter the building after 9:30 are asked to do so quietly, and without conversation, so that visitors assembled here may hear the recorded broadcast undisturbed.

The Chorus sang the "Hosanna Anthem."

The benediction was pronounced by President George Z. Aposthian, of the Wilford Stake.

THIRD DAY MORNING MEETING

The Sunday morning session of the Conference convened in the Tabernacle at 10 o'clock.

However, prior to the commencement of the Conference session the Tabernacle Choir and Organ Broadcast was presented as follows:

TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, was recorded in the Grosser Tonhalle-Saal in Zurich, Switzerland, on September 14, 1955, and was presented from 9:30 to 10:00 a.m. Sunday, October 2, 1955, through the courtesy and facilities of KSL and the Columbia Broadcasting

System's network, throughout the United States. The broadcast was as follows:

(The organ played "As the Dew from Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise The Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you with music and the spoken word as the Tabernacle Choir continues its European concert tour.

The CBS Radio Network and its affiliated stations bring you today's presentation, transcribed, from the Grosser Tonhalle-Saal in Zurich, Switzerland, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank

Asper, Tabernacle Organist, and the spoken word by Richard Evans.

First today is a stirring hymn with the music of William Croft and the words of Isaac Watts: "O God Our Help In Ages Past, our hope for years to come. Our shelter from the stormy blast and our eternal home."

(The Choir sang: "O God Our Help, in Ages Past."—Arr. by Mueller.)

Announcer: With Frank Asper at the Grosser Tonhalle-Saal Organ in Zurich, Switzerland, we move into a stately religious march movement by Karg-Elert: "Now Thank We All our God."

(Organ selection: "Now Thank We All our God."—Karg-Elert.)

Announcer: The Choir continues with a song of the peace and quiet of a hallowed place, a song by Evan Stephens; "Holiness becometh the house of the Lord, house of prayer, house of song, house of the holy word . . . Hushed be the footfall and gentle the voice . . . with quiet, contentment, and peace . . . holiness becometh the house of the Lord."

(The Choir sang: "Holiness Becometh the House of the Lord."—Stephens.)

Announcer: From the Grosser Tonhalle-Saal Organ in Zurich, Switzerland we hear another quietly thoughtful mood and melody as Frank Asper presents a song without words by Joseph Bonnet.

(Organ selection: "Romance sans Paroles."—Bonnet.)

Announcer: In the pressures and impatience and thoughtlessness of life, our relationships with others are often likely to be less considerate than they should be—and all of us it seems, are almost sure to have our feelings hurt from time to time—and often, unthinkingly, are likely to hurt the feelings of others also. Sometimes the consequences of hurt feelings, of personal offense, have been appallingly serious, far out of proportion to the first cause, as men have stubbornly misunderstood one another and families and others implacably have fought and feuded (like Shakespeare's Capulets and Montagues), and the lives of the innocent have been blighted (like Romeo and Juliet), and irreparable

damage has been done—because someone has had his pride injured, because someone has had his feelings hurt. It is true that people are often thoughtless, often inconsiderate, blunt, undiplomatic, sometimes cruel, and often deal with others the wrong way. But men being as they are, imperfect as they are, so long as we live with one another, we are sometimes going to have our feelings hurt, even when others don't know they have hurt us. There likely isn't one of us who hasn't been hurt (and likely there isn't one of us who hasn't hurt others, whether we know it or not). But if too easily we assume a martyr's role, if we nurture and magnify our hurts, if we withdraw ourselves from fellowship, from activity, and sulk and brood and let our injuries fester, we do serious damage to ourselves, our families, our friends, and to the causes we might have served. As in the healing process following some kinds of surgery, so hurts of the heart, hurt pride, and injured feelings can sooner be healed if we don't nurse them too long, if we are sooner up, and out, and active. Life goes on whether we go with it or not, and sitting aside in hurt silence when there are things to be done is one unfortunate way of letting life waste away. We do ourselves great damage by languishing too long in injured inactivity. We commend once more these words recalled from an unidentified author: "In the very depths of your soul, dig a grave; let it be as some forgotten spot to which no path leads; and there in the eternal silence bury the wrongs which you have suffered. Your heart will feel as if a load had fallen from it, and a divine peace will come to abide with you."*

*Revised

(Organ selection: "I Need Thee Every Hour."—Lowry.)

Announcer: With Dr. Asper at the Grosser Tonhalle-Saal Organ we have heard a hymn tune by Robert Lowry, which is titled from the words of Annie S. Hawkes: "I need Thee every hour, most gracious Lord; no tender voice like thine can peace afford . . . I Need Thee Every Hour."

Sunday, October 2

Third Day

And now, the Tabernacle Choir sings from this impressive Swiss setting a song by Percy Fletcher, a song of the quiet of closing day with the consoling, strengthening words of Samuel Longfellow: "Again, as evening's shadow falls, we gather in these hallow'd walls: And evening hymn and evening pray'r—Rise mingling with the hallow'd air. May struggling hearts, that seek release, Here find the rest of God's own peace, and strengthen'd here by hymn and pray'r, Lay down the burden and the care. O God of Light, to Thee we bow; Within all shadows standest Thou, Give deeper calm than night can bring; Give sweeter songs than lips can sing."

(The Choir sang: "Again as Evening's Shadow Falls."—Fletcher.)

(The Choir sang: "Abide With Me."—Monk.)

Announcer: Abide with me, fast falls the eventide, the darkness deepens, Lord with me abide. When other helpers

fail and comforts flee, help of the helpless, O abide with me.

Once more we leave you until another seven days of life have swiftly come and gone again. May peace be with you, this day—and always.

This concludes another presentation, continuing the 27th year of this traditional broadcast, brought to you by CBS Radio and its affiliated stations, transcribed, from the Grosser Tonhalle-Saal in Zurich, Switzerland, and produced by Radio Station KSL.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five voices. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more as the Tabernacle Choir concludes its European concert tour.

SUNDAY MORNING GENERAL CONFERENCE SESSION

At the conclusion of the Choir and Organ Broadcast the regular session of the Conference convened with President David O. McKay, who was presiding and conducting the services, making the following introductory remarks:

President David O. McKay:

The thousands assembled in the Tabernacle in Salt Lake City this morning have just listened to the weekly broadcast of the Choir, but this time by transmission from Zurich, Switzerland—a good illustration of how we may utilize modern inventions and discoveries for the preaching of the Gospel.

There are thousands assembled not only in the Tabernacle and on the Tabernacle Grounds, but in the Assembly Hall, Barratt Hall, and in other buildings throughout the west. Last evening we had a large Priesthood Meeting, one of the largest ever held in the history of the Church, if not the largest. There are 12 meeting places yet to hear from, and the total attendance as given

from those who reported was over 22,000. They met in Arizona, California, Colorado, Idaho, Nevada, Oregon, Washington and Wyoming. As an illustration of the success, here is one message from California which came last evening:

"Gathered in San Fernando Stake at nearly completed stake center are 251 boys and 456 men, or a total attendance of 707." That came from the first counselor in the stake presidency, and another message from California, at Oakland: "Over 300 Priesthood members Berkeley and Oakland Stakes deeply grateful for opportunity enjoying Priesthood conference with you. Reception over closed circuit wonderful." That is from the high council.

From Compton: "Enjoying the Conference. Reception very fine. 182 members of the Priesthood attending."—Los Angeles Stake High Council. Another from the high council in Colma, California: "120 Priesthood members hearing Conference in San Francisco Stake House." We are grateful for the inspiration of last evening's meeting.

The speakers were President Thomas W. Muir, president of the Emigration Stake; President William J. Critchlow, president of South Ogden Stake, both of whom treated the subject, "How to Attain and Maintain Better Order and More Reverence in Houses of Worship." They were followed by each of the members of the First Presidency—President Clark, President Richards and President McKay.

The Bonneville Stake Priesthood Chorus, under the direction of Elder David A. Shand, furnished the music, and it was most inspirational. They were accompanied by a string orchestra, which added to the impressiveness of their excellent singing.

These services and the services this afternoon will be broadcast in the Assembly Hall and in Barratt Hall as usual, and also over 16 radio stations in Utah, Idaho, Nevada, Colorado, California, Arizona, and Texas.

We have a telegram here from one of the brethren in California saying that they would like to have the people in California understand or learn of the passing of Brother Louis A. Thomas, who has served as a Church architect in Southern California for the past 30 years. It does not say when his funeral will be, but you who are listening in California may obtain the information necessary. We express our sympathy to the family.

The names of all the stations over which these services will be broadcast and telecast have already been announced to the radio and television audiences. Some of you heard it.

We again express deep appreciation to these various radio and television stations for their courtesy in making available their time and facilities for these broadcasts. In behalf of the members of the Church, who are very appreciative, we thank you.

We extend greetings this morning to leaders in educational circles, and in our nation, and in the state. These men and women are influential, and we appreciate sympathetic cooperation and help in time of need. Senator

Watkins we know is here; Congressman H. Aldous Dixon; Congressman William A. Dawson; Mayor Earl J. Glade; Dr. Ernest L. Wilkinson of the Brigham Young University; Dr. Chase of the Utah State Agricultural College. I do not see Dr. Olpin. Yes, he is here. There are plenty of hands to say you are. Also present are Superintendent Lynn Bennion; Brother Lamont Toronto, and others. To all, listening in from all the stakes, and those assembled here, we extend a hearty welcome. You will be blessed, I am sure, as we have been in previous sessions.

We desire to express appreciation for these lovely flowers from Hawaii, and from the Wilford Stake.

The Choir singing for this morning's session, as you note, is composed of Combined Singing Mothers Choruses from 21 stakes in the Bannock and East Idaho Regions, with Sister Florence Jepperson Madsen conducting, and Brother Frank W. Asper at the organ.

We shall begin these services by the Combined Singing Mothers Choruses singing: "How Happy All They That Love the Lord." The opening prayer will be offered by Elder Edwin Alan Pettit, president of the Bakersfield Stake.

The Combined Singing Mothers Choruses sang "How Happy All They That Love the Lord."

Elder Edwin Alan Pettit, President of the Bakersfield Stake, offered the opening prayer.

President David O. McKay:

The invocation was offered by Elder Edwin Alan Pettit, president of Bakersfield Stake.

The Combined Singing Mothers Choruses will now sing, "Lord, Hear Our Prayer," conducted by Florence Jepperson Madsen.

Following the Choir singing, we shall hear from President Stephen L. Richards of the First Presidency.

The Combined Singing Mothers Choruses sang "Lord, Hear Our Prayer."

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

MY DEAR brethren and sisters: I thank the Lord for the inspiration of this great conference, coming to us from lovely singing, part of which we have just listened to, and from the lofty, inspirational messages of our brethren. I humbly pray that I may contribute a little to the appreciation of the great work in which we are engaged and to its advancement in the world. I think the missionary work of the restored Church of our Lord has received major emphasis at this conference. The extended and outstanding labors of our beloved President; the dedication of a European temple with the prospect of others to follow; the history-making tour of the choir over the seas to foreign lands; the organization of new missions on the other side of the world, and the extended visits of existing missions by our brethren of the Twelve, have all served to arrest and focus our attention on missionary work to an extent probably never exceeded in the history of the Church, except perhaps in its early beginning when such a vast proportion of the means and energies of the people were devoted to the carrying of the gospel to foreign lands.

What an encouragement, and what rejoicing this has brought to all those who love the Lord's work of the latter days! On every hand are heard expressions indicative of the gratification and joy of the people in these accomplishments. They voice their love for and admiration of the President, their jubilation over the successful trip of the choir, and their expectation of great results to follow.

I have thought, my brethren and sisters, that it might be appropriate here today to propound this question: How may all this just pride, admiration, rejoicing and enthusiasm be translated into effective service and devotion for the continued expansion of our Father's kingdom here in the earth?

Perhaps a general answer to this question might suffice—to live righteously and serve faithfully—but I think

a breakdown of that answer might be of some value to us.

The first specific item which I shall mention is the need for more people to serve in these missionary callings.

Fortunately, after deliberations and negotiations covering a long period of time, we have some clarification and consequent liberalization in the calling of our young men to serve as foreign missionaries. A foreign missionary is one who serves outside the stake where he lives. It has long been the practice of the Church to utilize young men for this service. I wish here to express my own gratitude and that of the officers and membership of the Church for the young men who have so dutifully, willingly, and faithfully responded to their missionary calls. What a glorious and admirable segment of our society are these young men of the Church! They are the pride of the communities from which they come.

Young men are well adapted to missionary service. They have the physical strength and stamina; they have the mental alertness; they have the adaptability and the buoyance of youth, and when properly conditioned for the service, they have the spiritual receptiveness to bring them a firmness of conviction and testimony that becomes contagious to those whom they serve.

The innate goodness of these young men shines from their very countenances, as they visit the homes of the people.

It has been my observation that although young, these missionaries quickly attain a maturity in thought, judgment, and wisdom that is without parallel for those of their age. As ministers of religion they are frequently confronted with important problems and situations of vital nature to those concerned. They handle organizational matters; they deal with delicate domestic problems; they give fatherly counsel to young and old alike; and they bless with a sagacity and power far beyond the maturity of their years. You know what it is, my brethren and sisters, which enables them so

successfully to perform these labors of wisdom and love.

Some understandings have recently been reached which enable us to call to the missionary service more of our young men. We need them. We can use them to great advantage. We hope bishops, presidents of stakes, and presidents of missions, will diligently search out those who are eligible for this distinguished service. The young men do not call themselves. No one does in this Church. All are responsive to the appointment of the Holy Priesthood which presides over all. So I appeal to the presiding officers to make a diligent search and make recommendations, and I appeal to all who receive calls to respond with glad hearts to embrace the glorious opportunities of missionary service.

Missionary service is strenuous. Its success depends on energy and intelligent devotion to its ideals and procedures. Good health is a requisite for mission eligibility, at least in the foreign missionary service. Our missionaries travel in pairs. No one goes alone. One sick or disabled man detains another from his work and often retards the performance of important responsibilities. So, while we cannot insure against unforeseeable sickness and accident in the mission field, we must take every precaution to assure physical fitness and good health before departure on these assignments.

If any of our people suffer disappointment because of our requirements for good health as a requisite to the foreign missionary calling, we hope they may take a measure of comfort in the realization that the missionary work to be accomplished is immeasurable, and that it is just as important to bring the gospel to their next door neighbors as to one of our Father's children ten thousand miles away.

I cannot pass by without mention of some phases of the preparation for our missionaries. We have had a little difficulty in recent years in convincing some public officials that our young men possess the qualifications to be classified as ministers of religion. Legally now the point is pretty well cleared.

We extend our appreciation for the good offices of this state's representa-

tives in Congress and their friends in bringing about a Congressional Historical Record in the Legislation extending the Draft Act, which clearly recognizes in the interpretation of the statute the exemptibility of our missionaries as ministers of religion. We do not regard this favorable interpretation as being a discriminatory concession to us in any respect or degree. It helps us because it is a just clarification which may not have been clear to some officials.

Now, not because there is urgent need of it, but because I think it may serve other purposes, I wish to bring forward a few items which justify this conclusion that our young men missionaries are ministers of religion. I grant you that they do not always look as other ministers look. They may be disappointing to some in formality and grace of expression. Many of them may not have attained the scholastic standing reached by most of the profession. What is the missionary's training for the ministry?

First, he is usually reared in a home presided over by a man of the priesthood, who, in certain aspects at least, may be looked on as a man of the ministry. The functions of the ministry are carried forward in large measure in the future missionary's home. Prayer, blessings, scriptural and religious learning are features of his early environment. He is accorded the opportunity of participation. He prays, he sings, he reads, he studies, and in adolescent years, joins in sacred religious ordinances.

Second, in the religious educational program of the Church, he becomes identified with the organizations of the Church. His mother may bring him to Sunday School as a baby; he toddles into the infant classes; and from then on he is taught, and he learns the literature of the Church and the ways of the Lord.

Third, he is integrated into a spiritual society. His recreation, which not infrequently brings the contacts which enable him to choose his life's partner, is supervised and directed under religious auspices, whose constant endeavor it is to clarify and define the ultimate goals of life. In the atmosphere of such spirituality, his spirit na-

ture is nurtured and developed. His liberal participation in all such institutions and exercises is calculated for the development of that spirituality. What I may ask, is more essential to a ministerial calling?

Fourth, there then comes to the adolescent youth training and experience without counterpart in any other institutions of which I am aware. He enters the quorums of the priesthood. At the age of twelve he is first ordained and inducted into a group of approximately his own age.

He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic power given by the Lord Jesus Christ through his servants to those selected to receive the priesthood in this dispensation of time, and from whom it has come in direct and authentic succession to this boy. He has respect for this calling, and he seeks to discharge his duties as a youthful holder of the priesthood of the Lord. Is that training for a minister in the gospel of Christ? Is there anything taught in the seminaries of ecclesiastical learning more important as a groundwork for ministerial service than actual participation in the functions and offices of the priesthood?

Well, this young man continues through the various gradations of the priesthood, always being given and assuming larger participation in the functions of the Church and the blessing of the people.

Fifth, much of the education of the young man, not only in the Sunday School, the other auxiliary organizations, and the priesthood quorum, but also in his academic training, is directed toward acquisition of theological learning and capacity to live and expound the principles of the gospel. Church schools, institutes, and seminaries are available to him in this preparation.

If he avails himself of all these privileges, I say he is prepared for missionary service and for ordination and setting apart to go forth as an ambassador and minister of the Lord Jesus Christ in teaching his gospel to the people and performing ministerial serv-

ices among them. I hope that never again in our own country or in other countries will the ministerial status of our missionaries be seriously questioned.

We can use young women of eligible age, health, and spiritual qualifications in the missionary service. They have performed an outstanding work in foreign and local missions. Their pleasing manner, their intelligent and persuasive elucidation of the principles of the gospel have won for them sympathetic listeners where others have failed. Their services are sought by all the missions because of their competence and the lovely atmosphere and spirit they bring, but they must have good health, for the labors are strenuous.

We have need for married couples in the missions—men and women of maturity and experience whose families have been reared, who can go into missions and not only proselyte but also teach to branches of the mission the great principles of self-government, to give guidance under the direction of the mission president to the efforts of new members who have not been schooled in the procedures of the Church.

Perhaps I have said too much with reference to the details of some of our missionary procedure. If I have, please ascribe it to my intense interest in the success of our great system.

May I now make a few comments on some matters which, in my judgment, have a bearing on our whole missionary endeavor. I have spoken to you about these matters before, but I deem them worthy of further attention to fortify our resolution to capitalize on the notable missionary experiences which I first mentioned.

These comments and observations I bring forward under the general caption of *courage* and *frankness* in gospel exposition. I think perhaps I may have received my idea and urge to mention this matter from the series of addresses presented by our brethren during recent months on the Sunday evening program of the Church broadcast over the radio. I do hope that many of you have listened to these programs, and I hope sincerely that many of our friends not in the Church have listened, also. The messages were meant for them.

I think these messages are furnishing a pattern that all of us may well adopt in our attempt to share the gospel with our neighbors and with the world. The addresses were dissertations on gospel principles, literally reciting scriptural support for the doctrines we espouse and teach. The feature of the discourses, however, which arrested my attention was the speaker's approach to the listening audience.

After or during each exposition of a principle of the restored gospel, the speaker confronted his listeners with one or more personal questions, of which the following are examples. (I attempt to give only the idea, not the language.) All of the questions were presented with the utmost courtesy, and in a spirit of friendliness, but in frankness.

After the lecture on the personality of God, follows the question: Are you, my friend, converted to the worship of a personal God, the Father of the Lord Jesus Christ, our Eternal Parent, and the Organizer and Ruler of the universe? Is he a real Father in heaven to you, as you offer your prayers and supplications to him? Or are you inclined to accept in lieu of such a concept that God is merely a principle of power in the universe without personality? Do you believe that such a nebulous concept of the Almighty will be adequate to govern in the affairs of men and bring reverential obedience to divine law and brotherhood among the sons of God?

And then after an explanation of baptism, these frank questions: Are you, my Christian friend, convinced in your own heart that the baptism you have received is the baptism prescribed by the Savior of the world as essential for the salvation of man and entrance into the Father's kingdom? Have you complete confidence that the authority performing baptism for you emanates directly from the Savior, who is the Author of salvation? Would you not, if you seek for truth, feel far more contented to receive baptism in the manner in which our Lord himself received it, performed by divine authority traceable directly to reliable sources verified by recent history, not subject to the debate and confusion arising out of question-

able interpretations and practices of antique times with historical records inadequate for present competent proof?

After the subject of the Holy Ghost has been explained in the light of the scriptures and modern revelation, these questions, very frank, perhaps bold, addressed to the friend who listens: Have you received the Holy Ghost? If you answer yes, how did you receive it? Do you believe, after what you have heard, that it can be conferred upon anyone except under the laying on of hands by him who holds the priesthood of God? Would you like to have the Holy Ghost as a guide and companion in life as promised by the Savior?

Finally, as to modern revelation, so important and essential in the establishment of the restored Church: Have you, my friend, one single piece of competent evidence to negate the actuality of the experiences of Joseph Smith, which through his record and solemn testimony he has left to the Church and all men? Do you deny the power of the Lord to reveal himself to his children and to give to them his word and will? Do you acknowledge the necessity, in the varying and discordant interpretations of the Lord's ministry and the subsequent history of his Church, for a word from him, which you must admit is the answer to disputation and controversy? Do you not find it in your heart, if you love God, to seek to know the truth about him and his work? Is there any adequate answer except in revelation?

I dwell upon this personal approach by personal questions because I think it is calculated to bring a personal blessing to him who is questioned. I do not want the investigator to be offended. I do not want his right of privacy and thinking and affiliation to be invaded. I do not want to do anything of this nature without his consent, but if he does consent to listen, I believe the greatest good to him comes in a frank statement of the way the principles we teach affect his personal life.

Now, you may say, we are always frank. Are we? How many men and women are there among us who find it much easier to present things about the Church and the gospel in more or less generalized statements? It is not diffi-

cult to uphold and contend for the virtues of Christian life in a Christian community. Many like to do it; I am glad they do. The more all people acknowledge the Lord Jesus Christ as the Savior of the world, the more hope we shall have for the prevalence of his doctrine and principles in the affairs of men.

I have observed that there is frequently adopted a principle of negotiation between conflicting groups and interests which runs something after this order: emphasize the areas of agreement and minimize those of difference. It may be that that is acceptable as a diplomatic policy, and it may have some virtue in religious discussion, but I am not able to see how we can make great progress in teaching the true gospel to our fellow men without forcefully bringing to their attention in frankness, but good spirit, the differences which in reality represent the essence of revealed truth.

This is the sesquicentennial year of the birth of Joseph Smith. We should like to pay great honor and respect to him as the chosen servant and prophet of the Lord. How, may I ask, can we hope to do this in a way more acceptable to him than by the world-wide dissemination of the distinctive interpretations and features of the gospel which have come to us through his inspired teachings?

May I mention a final item in our missionary effort. It is what I choose to designate as background for the missionary. Communication in the world today is relatively easy. Many travel. There is widespread knowledge, particularly where there is no censorship in the dissemination of news, of communities, and social systems. Our missionaries go to the world representing not only great principles of truth, but also a divinely appointed society, established under the revelations coming from our Father in heaven. The principles of life which they teach are exemplified in that society, and their vitality and effectiveness are measured and appraised very largely by the living and behavior of that society.

We often say we have a converted

ministry who go forth with complete conviction and testimony. These missionaries need a converted constituency whose conviction is attested by their living. They must be able to point with pride to us as we point with pride to them. It is almost impossible to calculate the retardation and injury to the great cause which comes from those whose performance is not consistent with their professions. In the stakes and wards of Zion the Lord has caused to be set up divisions of his kingdom. God grant that the Latter-day Saint in these divisions may have the courage, the vision, the devotion, and the strength of character to make these divisions of the kingdom effective and impressive background for the proclamation of his gospel by his missionaries.

We live in a good day, my brethren and sisters, a day of encouragement and hope and boundless opportunities. Above all else we are blessed with truth, truth about God, truth about man, his salvation and destiny. We have a burning desire to share that truth with all the children of our Father. To that end we send our missionaries to them at great cost and sacrifice.

We invite all men to listen with open minds and hearts, and fortified by divine authority and the prophecies of the holy scriptures and lifetime experiences of good men, we solemnly make the promise to them that if they will hearken and receive, their lives will be enriched. Whether wealthy or poor, they will be infinitely happier, and they will thank the Lord to the end of their days for the missionaries who brought them the truth.

I invoke the blessings of the Lord on his Church and kingdom in the earth, and upon all men, in the name of Jesus Christ. Amen.

President David O. McKay:

President Stephen L. Richards of the First Presidency of the Church has just spoken to us. We shall now hear from Elder George Q. Morris of the Council of the Twelve, who will be followed by Elder S. Dilworth Young.

ELDER GEORGE Q. MORRIS

Of the Council of the Twelve Apostles


Y DEAR brethren and sisters: I thank the Lord for fellowship and association with you in this glorious conference opened by an inspiring message from

the President of this great Church, and I think his spirit has penetrated our hearts and permeated all the sessions of this conference, as the Lord blessed him with his spirit and power.

I have felt that this conference is marking a new epoch in the advancement of this the kingdom of God. I am sure there have been other conferences where splendid reports have come from various parts of the world, but there surely has been no other conference in the history of this Church where such events have been reported as have been reported in this conference—events which have thrilled our hearts, and there is no question in my mind but, with the temple dedication and choir tour in Europe, the advancement of the Church has been greatly accelerated, and we find ourselves in the midst of an advancement of this great cause spreading over the earth in a new way, under new conditions.

Just about a hundred years ago this people were a driven, mobbed, outraged people, banished from one of the states of the Union, in the hope of those who banished them—after killing their two leaders, Joseph and Hyrum, prophets of God—that they would perish in the western wilderness. We did not perish. Now a hundred years or so later our President and our choir, with members of the Quorum of the Twelve, are made welcomed and honored visitors in the nations of the world, being accorded welcomes that were heartfelt and generous, such as are perhaps given to royalty and other people of distinction—and the Lord will bless those peoples.

Why has this occurred? Because this is the kingdom of God. Daniel saw this day, and we should realize, and I hope our children realize, that we are taking part in events which prophets saw and described centuries ago that the Lord knew would take place; and in my

judgment all that is going on in the world today, with our world wars and our great movements that seem to be shaking the earth—is being utilized for the consummation of his holy purposes as he has always done. So we are seeing the fulfilment of this prophecy of Daniel:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. (Daniel 2:44.)

How could we identify this kingdom? Well, there are many ways. Mark the advance of civilization, from the ancient, Asiatic powers, with whom God had dealings through his prophets, advancing westward over Asia, advancing westward through Europe, always westward, and then it was stopped for centuries. Thousands of miles of ocean formed an impediment to this advancement. Then in due time the Lord bridged that great gap, inspiring Columbus to discover this land, this the greatest of all continents and the choicest of all lands, which God had reserved for the setting up of his kingdom; on which he established this free government, giving this nation power over the mother country in the Revolutionary War. During these years in Europe before America was discovered, kingdoms were established all over the land and continued for centuries.

It was in the time of these kings that this kingdom of God was to be established. It is interesting to note that in great movements, and the establishment of kingdoms and dominions, two things are very essential: transportation and communication. Without those, developments of that kind are not possible. The Lord has taken care of that, and now as his kingdom advances in power, we hear the spoken word around the world, and we are on the way, I think, even to be able to see around the world through television; and we are having planes built that will take us

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from here to our temple in Bern and to our other operations in Europe between sunrise and sunset. The Lord has provided the necessary means at the right time.

Another identification: The Lord, through his prophets, and the Savior while he was with the Nephites, said that there would be a sign given when the Father would undertake to establish his kingdom for the last time among the nations.

He said to them when the record of this people comes to your descendants then you may know that the work of the Father is being begun among the nations of the earth.

Well, that Book of Mormon came to their descendants, and they have had it for a hundred years. The Lord also said that the time would come for the gathering of Israel—Israel to this nation, the land of Joseph, and the Jews to their land in Palestine. For a hundred years, the gospel has been preached. You or your fathers and mothers have been gathered from all the nations of the earth because you and they are of the blood of Israel. They heard the message of the gospel, and we have been gathered here to this nation. Significantly enough, the movement westward continued when this great land was opened, even in this land, when we were driven from the east we moved further west, until we have come to the last stand in the westward movement, in the tops of these Rocky Mountains. There is no place further west to go and no further need of it, for God has now established his kingdom in the tops of these mountains, and Israel is gathering to it.

The Jews, because of conditions growing out of World War I, are going back to Palestine, crowding back so rapidly that they can hardly be cared for. They do not understand why, but we do. They are building up their cities, planting their vineyards, developing industry, and they are beginning to believe in Jesus Christ as foretold. I was in touch with an association in New York City while I was there that was a mission to the Jews, to preach Christianity to the Jewish people, and singularly enough it was an organization of Jews who had been converted to Christianity

—such as they were able to comprehend and believe.

I went into their establishment, not knowing just who they were, to inquire about something, and then I saw the New Testament and other evidences that led me to ask them, "Are you Christians?"

They said, "Yes, we are Christians."
"Do you mean to tell me that you Jews believe in the divinity of Jesus Christ?"

"Yes, we do."

"You believe then that Jesus Christ was the Messiah, he whom your fathers crucified?"

"Yes, we do."

They had suffered hardship and trial and difficulty facing the enmity of their own people. I was present in one of their meetings where they sent away a young woman missionary, as we send our missionaries, in a way. And where do you suppose she was being sent? She was being sent to Jerusalem where their fathers crucified the Lord Jesus Christ, to bring them the message that this same Jesus Christ is the Savior of the world.

The Lord said when these things were happening we would know that he was at work among the nations, that he had set his hand to carry on his work. The Prophet Joseph Smith, just three years before the powers of evil finally so gathered around him that they took his life, made this prophecy. It is in the famous Wentworth letter of 1842, Mr. Wentworth having asked him to supply information and something of the doctrines that might be published concerning the history of our people. After he had outlined the history and persecution of the people, before setting forth our beliefs in what we now call our Articles of Faith, he prophesied:

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, Australia, the East Indies, and other places; the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth, boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accom-

plished and the Great Jehovah shall say, the work is done. (D.H.C. IV:540.)

I bear my humble witness that that prophecy is of God and that this is the kingdom of God that Daniel saw the Lord set up, never to be given to other people; that angels have visited the earth and restored the Holy Priesthood, without which the kingdom of God has never been in the earth, and never can be in the earth; and God is carrying on this work; and the miraculous things referred to by Elder Petersen yesterday are part and parcel of the kingdom of God. Unless we can accept the supernatural, which means the power of God, we cannot accept salvation in the kingdom of God, and we do not believe in the Lord Jesus Christ. We do not believe that the gospel is the power of God, if when the power of God is manifest to bring it to us, we reject it and deny it.

This is the Church and kingdom of God. I bear my humble witness to it. His power is here for the salvation of the world. Would to God they would believe and join with us in advancing this kingdom over the earth, for there is no power under heaven, or ever will be, except the gospel of Jesus Christ and the kingdom of God, that will bring universal peace and happiness to the children of men, and that process

is now in operation. May God further it and bless it. I bear witness to the divine calling of the Prophet Joseph Smith—a glorious Prophet, who has paid the price that prophets have paid in this world that enshrines the dead prophets and destroys the living ones.

May God bless us and preserve us so that we will live the gospel and preach it. People may not believe it—I wish they would—but it is our business to declare it with all its marvelous works and wonders. The definition in the dictionary for “miraculous” is “marvelous, wonderful,” and that is exactly how the Lord describes the work that he is to bring forth in the latter days, a “strange work,” “a marvelous work and a wonder,” because his power will be made manifest.

May God bless us and help us to be true to every principle and doctrine and teaching of this Church, to live them, and to preach them to the world, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder George Q. Morris of the Council of the Twelve. We shall now hear from Elder S. Dilworth Young of the First Council of Seventy.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy



LAST EVENING President Richards referred with some feeling to the children and to the grandchildren and to the great-grandchildren, who if the Church is to carry forward,

must somehow catch the great message from their parents and go forward when the torch is tossed to them. I should like to spend my few moments in talking to them, if I might have the Spirit of the Lord.

I should like to speak to Lori and to Park, to Charlotte and to Annette, to Jack, to Brook, to Becky, and to Kirk, to Joan, to Norma, and to Ann, to Suzette, and to Carol Gay, and to Don, to Dale, and to LeGrand, and to Henry

and to David—I could go on and on and on naming the children, some of whom are listening this morning, and many of whom are in Sunday School.

Some of them, when given opportunity, would arise to their feet and say something like this: “I believe the gospel. I believe that Joseph Smith was a Prophet.” And then they qualify it by saying, “I do not know yet that it is true, but I believe it.” I desire to say something to them concerning this qualifying statement, and I should like to say it in simple language so they can understand.

The power to bear testimony, the ability and the feeling of being able to say that one knows that Jesus is the

Christ and that the restoration of the gospel has come through the hands of Joseph Smith, comes entirely by the power of the Holy Ghost. That power does not come through any education or through any special preparation on the part of the recipient in earthly things, but rather it whispers into the heart of the one who wants to know, and once whispered and once understood, that person may stand and say as surely as I or anyone else may stand and say it, that he knows that Jesus is the Christ. For the Spirit bears the witness, and it comes to everyone that in truth desires it.

I think that is the great message of Joseph Smith himself. He was only fourteen years of age, and he walked into his mother's home one morning and said, "Mother, I have learned for myself that Presbyterianism is not true." Well, each of our children is not going to receive a vision such as Joseph Smith received, but each can have the whispering, and each can know just as surely, no matter what his age. He does not have to grow to be an adult to have this knowledge.

I can remember when I was a small child at the Lowell School up on D Street and Second Avenue. Four of us boys were gathered in the corner by the school fence, two of us were Latter-day Saints, and two of us were not. The two who were not were baiting the two Latter-day Saints. One of them (it was not I, although I might have had the courage to do it) turned on these other boys and said, "Well, we have the truth, and you haven't, and that is all there is to it." And that is all there was to it, too. He did not know why he knew it, but he did know it. He was going to learn why later. All children will learn to understand that whispering someday, and only by that whispering can you children, wherever you be, know that Jesus is the Christ. You may pile up evidence and knowledge, but only by that spirit will you know it.

Now the spirit does not always whisper. Sometimes it leaves one, and then one is left to his own resources. Then enters free agency. I should like to say to my children, my grandchildren and yours, that you can be determined to

know about this thing by your own desire. You do not have to take someone's else word about it. Say to yourselves, "I know that this is so. I believe it, and I am going to abide by it." As you get that determination and say it, somehow the spirit will re-enter into you and fortify you in it.

There will be times when the spirit will not come to you. Here are some evidences which eventually will grow into your hearts until they will sustain you when the spirit is not present. There is the evidence which you will gain from the Book of Mormon. When you read that book, it will be an evidence to you. Coupled with it will be evidences found in the ancient Old Testament of how the Lord dealt with his ancient people. You will discover that it is very similar to the way he dealt with those in the Book of Mormon. The pattern of the New Testament will be an evidence to you, for like that pattern the Church today is established. There you will read it and take comfort from it.

You, when you get old enough to understand them, will be able to gain great comfort from the books of Moses and of Abraham, the revelations of the Lord to great, inspired men. These will give you renewed assurance. Archaeological discovery, that is, the digging in ancient mounds to find evidences of what kind of people lived there, will further your belief, because slowly but surely, as these evidences come forth, they bear their silent, dusty witness of the truth of the gospel.

One of the most noble witnesses and one of the most assuring and convincing witnesses is the lives of your own parents. Watch them live, watch how the gospel touches their hearts and makes them gentle and kind. That is the surest evidence that it is a power beyond any earthly conception—its effect upon the lives of your own folk and those you see around you who are trying to work righteousness.

Another evidence, as you get older, will be the evidence you will see in the effort of the Church to help its own through the welfare program. Such altruistic things can come only from those who want to practise and believe the truth. This great evidence will

also bear its witness to you as you get older and take part in it; as you go to the cannery or as you go to weed the beet fields and help harvest the peas. Those evidences will come to you because of your work and your actions in that program.

Then, of course, you are going to have a great deal of pleasure and fun, but you are going to see the evidence of the auxiliary programs of the Church. How they touch your lives, starting with childhood and taking you through to adulthood, giving you ideals and knowledge of how to handle yourselves and your companions, how to be happy and joyful, and how to enjoy that portion of the gospel, for the gospel is a happy thing. And the Mutual Improvement Associations and the Sunday School and the Primary will contribute evidences within your ability to understand if you will but heed.

And finally, not finally but somewhere along the line, each young man will be given the priesthood. And then he will have a chance to practise the power which will eventually take him into the presence of our Heavenly Father. You will not know much about it at first, for it will be evidenced by such simple acts as the passing of the bread when the sacrament is administered in honor of our Lord and Savior. Later on you will be able to baptize, and, too, you will be able to lay on hands for the reception of the Holy Ghost, and after that you will be able to administer to your own sick. And still you will not know what that power is. Finally you will feel it, and you will learn, when you become old, that eventually it will take you into the presence of your Father in heaven.

Determination does it, my young friends. Be determined that you are going to get these evidences into your hearts, and then pray to the Lord that he will give you the Spirit of the Holy Ghost.

One more thing—you will have evidence of the whispering of the Spirit. You will hear testimony borne by others that there sits on this stand one who is not only the President of the Church but who is the Prophet of the Living God. That evidence can be borne into your hearts no matter how young you

are, that the Lord has seen to it that his power has been carried forward from the days of Joseph Smith.

Let me give you an example of what can happen to you. Brigham Young stood up one day in the early history of this Church and told the assembled people that the Lord, through the Prophet Joseph Smith, had put upon his shoulders and those of the Twelve, the kingdom; that they were to bear it on, and it was not to be done by Sidney Rigdon and others who were making claim, but that the Prophet had given to him and his fellows in the Twelve the power of God to carry on this work. There sat in that audience, my young friends, those who were full of faith, and the Lord manifested to them through a miracle that what President Young said was true, for he appeared unto them to be the very Prophet Joseph himself, and his voice sounded like the Prophet. They knew by that sign that he spoke truth.

But there also sat in that audience those who did not, and who did not want to believe, and who were critical. They saw and heard nothing, and they did not believe, and they apostatized. Of those who believed, you in this audience are their descendants. Those who did not believe, where are they?

It is the right and privilege of everyone, grown-up, half-grown, or tiny, to know by the Spirit that the President of this Church today, President David O. McKay, is a prophet of the Living God, that his Counselors are prophets, that the members of the Quorum of the Twelve and the Patriarch are prophets. All of the rest of us should sustain them in their holy offices so that they can direct the work, and we can forward it under their direction.

That testimony every man, woman, and child may know, not by any knowledge that comes from books, but by the whispering of the Spirit of the Holy Ghost.

I would that I were as simple as a little child, so that I might have as simple a testimony as has a child, but I do know that these things of which I have spoken are true, I bear witness of them humbly in the name of Jesus Christ. Amen.

Sunday, October 2

Third Day

President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy has just concluded speaking.

The Choir and Congregation will now sing: "For the Strength of the Hills," after which we shall hear Elder Ezra Taft Benson.

The Combined Choruses and the con-

gregation joined in singing the hymn, "For the Strength of the Hills."

President David O. McKay:

We acknowledge the receipt of a dozen or more telegrams from those who gathered last evening in Priesthood meeting in the various parts of the west. Their numbers will add to the 22,000 reported already.

Elder Ezra Taft Benson of the Council of the Twelve will now speak to us.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles



MY BELOVED brethren and sisters and friends: I thank God for that stirring Mormon hymn which we have just sung. ["For the Strength of the Hills."]

In deep humility I stand before you this morning. I seek an interest in your faith and prayers, and the blessings of our Heavenly Father, that I might have his Spirit to sustain me.

This is a great honor, a sobering responsibility, and a sacred privilege. I thrill with this great conference and the messages that have been given. Although I will have to get part of the messages through the written word, I am very grateful to the Lord that I was able to attend part of the meetings yesterday and to be here this morning. It became necessary to attend an important cabinet meeting in Washington on Friday and to stop in Denver en route to Salt Lake City.

I would like to say to you, my brothers and sisters and friends, that I am very happy to report, based on that visit and on a telephone conversation five minutes before this session began, that the President of the United States continues to make excellent progress. He has been informed of the spontaneous prayers that have ascended to our Heavenly Father in the sessions of this great conference, and more particularly the prayer which was offered in his behalf by the General Authorities of the Church as they surrounded the sacred altar in the temple in fasting and prayer

on Thursday. Knowing the President as a great and good man—a man of faith and deep spirituality—I know he would want me to express to all within the sound of my voice his gratitude for the faith and prayers which have been offered.

I have been deeply impressed the past few years with the growth in spirit, fellowship, and brotherhood which seems to be in evidence in the Church. For the past three years I have been traveling approximately one hundred thousand miles each year. Almost everywhere I have gone I have been greeted by members of the Church, either at the airport or at meetings—which they were not obligated to attend—and always there were expressions of love and confidence and prayers in my behalf, and an expression of interest and pride in the growth of the Church in all the world. I believe I have also found evidence of increased faith and devotion.

It is quite appropriate, it seems to me, that much reference has been made in this conference to conditions in Europe and the great events that have taken place there in recent months: the dedication of the temple at Bern; the breaking of ground for a new temple in England; the announcement of a possible third temple.

Reference has been made to the European tour of the choir, the faith of the Saints, and the blessings which they enjoy today compared with only a few years ago—yes, just a short decade ago. I am very grateful to President McKay

and the other members of the Presidency that Sister Benson and I were invited to attend that glorious dedication in Bern, Switzerland. I think I have never felt in all my life the veil quite so thin as it was three weeks ago this morning as we met in the opening session of that dedication service in that lovely spot in the house of the Lord, and as we listened to the prayer offered by President McKay and the remarks which preceded that prayer. Surely he was inspired, and surely we were all uplifted and convinced beyond any shadow of a doubt that the action taken by the First Presidency in extending temples into Europe had the benediction and approval of our Heavenly Father. I shall never forget that glorious event! To me it was the most important event that has transpired in Europe in 118 years since the gospel was first taken to those shores. I am grateful to the Lord that my official duties permitted me to attend that dedication, almost in a miraculous manner, because had it not been for the postponement of a week I probably would not have had the opportunity. I think, President McKay, that the postponement was in part an answer to my prayers.

Naturally I was deeply impressed with the contrast between conditions in Europe in 1946 when I was there last and conditions as we find them now. I have been going back in memory, off and on ever since the dedication, reviewing in my mind the conditions that existed there when I went on an emergency mission in response to the First Presidency's call in 1946, and conditions as we saw them and as others saw them on this recent tour of the choir and the visit of the other brethren and the dedication of the temple. Surely the God of heaven has blessed Europe and the people of those countries. It almost seemed impossible for me to realize that in 1946, while traveling over 60,000 miles, most of it by army planes — unheated planes with bucket seats—in jeeps, and some of it in wooden railway coaches and on army trains—that much of Europe was in complete economic and spiritual collapse; it seemed almost impossible to realize the change that had come about,

the comforts that are available now which were entirely absent then. Then there were railway stations that were bombed and blasted, schedules that were irregular and undependable, whole cities laid waste, service disrupted, and business paralyzed. Now everything seems to be in order—no more sleeping on straw beds or living on “K” rations. Everything seems promising and peaceful.

The people too have changed—no more shivering with cold; no more evidence of malnutrition; no more people poorly clothed and in rags; no more hungry and starving people, especially little children. No more great streams of refugees crowding the country roads with all their earthly belongings on their backs; no more great hordes of displaced persons, families broken, people discouraged, bewildered, frustrated, sick at heart! Yes, there has come a great change, and I thank God that his blessings have been showered upon those nations, particularly those that have suffered so much because of World War II.

I would like to mention this morning just one simple experience to illustrate not only the changes that have come about, but also something of the influence and the power of music and the Tabernacle Choir. I have wanted to relate this to the Tabernacle Choir ever since I returned. Even though they are not all here this morning, I want to mention it.

You will recall the accounts of the bombing of that great city of Hamburg, a great and proud city, a great industrial center. When we went there in the spring of 1946, it seemed as if the whole city was a shambles. There was nothing but rubble. There were no streetcars operating, no bus lines—all services were broken. Everything seemed to be broken to pieces. As I remember they estimated that the city was over seventy percent destroyed. A thousand planes had swooped down upon that city night after night. During one terrible night—and I heard the account firsthand from many of our faithful Saints—during one terrible night five of our six places of meeting were destroyed. We lost, as I recall, twenty-six members of the priesthood.

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Third Day

Then there followed one of the best demonstrations of the spirit of the welfare program that I think this Church affords: The district president called the Saints together and they brought such food, bedding, and clothing as they could salvage and put it at the feet of the district presidency for distribution among the members of the Church according to need.

While this experience was still fresh in our minds, we were meeting at the city of Herne with the Saints of the battered Ruhr industrial area for their first district conference after the war. The meeting was being held in an old bombed-out schoolhouse. I do not recall exactly how many people were there, but there were several hundred. We had set the meeting for eleven o'clock in order to give them time to walk the long distances many of them had to come, some of them carrying babies in arms because there were no public conveyances available, and most of them had worn out their bicycles or were unable to get repair parts.

The district presidency had arranged, with our co-operation, a special surprise for the congregation that morning. From somewhere they had obtained an old radio which they had placed under cover in one corner of the building. At a certain moment in that service, which I shall never forget, the controls of that radio were turned to Radio Stuttgart, the American army radio station operated by a Mormon serviceman, and we heard strains of the Tabernacle Choir float out over the audience in that stirring and beautiful pioneer song, "Come, Come, Ye Saints."

After the second number, "O My Father," had been sung, I think there was not a dry eye among the adults in that audience. I saw before me an audience literally melted to tears through the singing of Mormon hymns by our great choir. It seemed as if all the cares of those suffering Saints were forgotten that morning. Even during the thirty-minute lunch period—when the most common item for lunch was a mixture of cracked grain and a little water such as we used to feed the baby chicks—even during the lunch period they talked of their blessings and expressed their gratitude for the gospel.

Then as we left that evening after the second session, the common expression was, as we bade them good-bye, "All is gut, Brother Benson." Well, all is good now surely. With the coming of the temples, with the material restoration that has come to those countries, and with what I hope is a deepened interest in spiritual matters—to which the temple will contribute in great measure—I hope too there will be a great increased interest in things spiritual, that those nations might be preserved in peace.

May God bless those wonderful people who will be recipients of the blessings of the temple, provided they prepare themselves for those blessings by living the gospel. And I sincerely hope and pray that not only they, but also all of us everywhere, will make that preparation that we may enjoy the richest blessings known to men and women in this world which are tied up with the sacred ordinances and blessings of the temples of God. While I recognize that there are many Saints who are still isolated and who will be unable, probably, to reach the temples, this movement in Europe which I am sure was made under inspiration will bring the temples closer to many thousands of our Father's children.

To those who are still isolated may I say this: In my humble judgment if you continue to live the gospel and keep the commandments, and keep yourselves pure and unspotted from the world, the Lord will in some way make up to you that which you seem to be losing because it may not be possible for you to go to the temple. You will not be deprived of blessings which your lives merit.

Now, my brethren and sisters, much has been said regarding the attitude of the world toward the Church and kingdom of which we are a part. It seems as if we have been accepted, as it were, by the world. Much of praise, much of commendation, many favorable comments in the press and elsewhere have been made regarding the Church in recent years. Sister Benson and I were delighted as we traveled officially through six countries of Europe. We were delighted to find as we visited with officials of governments and agri-

cultural leaders, men of prominence, in dinners and receptions, and in informal meetings, that everywhere there was favorable comment regarding the Church and its people. Many, many were the conversations we held regarding the Church and its program.

But I would like to raise this warning, my brothers and sisters. In this period of apparent goodwill—good feeling toward the Church—when it seems as if we have no great obstacles any more as we once had, there should be deep concern. In my judgment, in the hour of our success is our greatest danger. And apparently this is an hour of great success. No more persecution—persecution which once tended to drive us together and make us united! Now we seem to be accepted by the world. Will it mean disunity? Will it mean that we will rest on our laurels and sit back, as it were, and think that all is well in Zion? I think there is real danger in this period, this period of praise and commendation. I am happy for it, provided we be careful, that we be on our guard. The praise of the world will not save us. It will not exalt us in the celestial kingdom. Only the living of the principles of the gospel will bring us salvation and exaltation. And so I hope that our performance in living the gospel will be equal to the commendation and the praise we are receiving, that our performance will at least equal our reputation, and we have a good reputation. God grant that we may merit all the good things that have been said about us, and that more good things might be accurately said about us in the future.

I realize that the devil is alert. He is the enemy of this work. He is the enemy of all righteousness, and I know that he is clever, that he never takes a holiday. He works overtime. He is ingenious. I am confident he will devise new ways to fight this work. We may not know just what form those schemes will take, but we must be vigilant.

President McKay, I thought, very wisely said last night that should opposition come the best way for us to meet it is to live to prove false any false accusations. With all my heart I endorse that sentiment.

But there is real danger, my brothers and sisters. There is real danger that during this period we may let down our guard, as it were; that we may be tempted to join with the world and adopt some of their standards against which we have been warned by the Lord. I think this is particularly true in the social field. Only recently there came to my attention the fact that a group of young women, wives, some of whose husbands are employed in the government of the United States and of men who had attained a certain amount of prominence in their respective fields, who had more or less concluded that in order to be accepted by the world, in order that their husbands might get ahead in the world, they would have to let down just a little in their standards. They had concluded they would have to serve cocktails and coffee in their homes when friends came.

I want to testify to you, my brothers and sisters, and particularly to the young married couples of this Church, that such a conclusion is not only unwise and unjustified, but it is also dangerous and can lead only to heartache and disappointment and a loss of faith. I am confident that now more than ever before, possibly, is a time for us to live the gospel, to keep the commandments, to maintain every standard of the church, and to be true to our covenants. By so doing we not only guarantee and safeguard our own future and our salvation and exaltation, but we will also tend to safeguard the future of our own descendants and assure to a much greater extent our own success in our chosen fields, no matter what those fields might be.

I think it was Nephi who said that the time would come when there would be a tendency for people to become pacified; they would be lulled away into a false security; there would be those who would be at ease in Zion, saying, "Zion prospers, all is well"; and that the devil would cheat their souls and lead them carefully down to hell. (See 2 Nephi 28:21.)

I think we need to be on the alert today to see that that does not happen in the Church. I had occasion many times on this last tour through Europe, as I have had before, to thank the

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Lord for the Word of Wisdom. Many were the conversations we had regarding the Church, and particularly those my good wife had, as we sat at dinners, luncheons, etc., and it came to their attention that we did not drink liquor, smoke, etc. Immediately they wanted to know more about the Church, and always there was commendation for our standards. Never once was there any embarrassment. Always there was a feeling of gratitude and thanksgiving on our part at the end of the day or evening because of the standards which the God of heaven has provided in his Church.

This was the same no matter how high the station of the officials with whom we met. And I say to you, it always will be true of men of goodwill, men of character. As Latter-day Saints we cannot afford to let down our standards, to refuse to live the gospel completely and fully.

God bless us, my brethren and sisters, that we may continue a peculiar people, as Peter said of the saints of old. He referred to them as a peculiar people. So are we, and may we continue so. May we who hold the priesthood of God be unafraid to step forward and provide the righteous leadership which is necessary in our various fields of activities! This is a time for demonstration, my brethren of the priesthood, to let the world know something of the fruits of Mormonism, something of the testimonies which we bear, something of our faith and our determination to live the gospel.

Yes, let us do what is right, and we shall have no occasion to worry. I testify to you with all my soul that this work in which we are engaged is the truth. God has again spoken from the heavens. His work is upon the earth. Joseph Smith was in very deed a Prophet of God. The same power and authority which he bore is now in the hands of President David O. McKay.

God help us to realize these facts and to heed the counsel of our great leader and those who serve as leaders in the priesthood everywhere, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve has just concluded speaking.

The closing song by the Combined Singing Mothers Choruses will be, "Still, Still With Thee," conducted by Sister Florence Jepperson Madsen. The closing prayer will be offered by Elder William Jackson O'Bryant, president of the Idaho Falls Stake, following which this Conference will stand adjourned until two o'clock this afternoon.

"Still, Still With Thee," by the Singing Mothers.

Selection by the Singing Mothers Choruses, "Still, Still With Thee."

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held at 2:00 p.m., Sunday, October 2, with President David O. McKay presiding and conducting the services.

The choral music for this session was furnished by the Singing Mothers Choruses, under the direction of Florence Jepperson Madsen, with Frank W. Asper at the organ.

President David O. McKay:

The music for this, the seventh session of the 126th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, will be rendered by the Combined Singing Mothers' Choruses from Twenty-one Stakes in the Bannock and East Idaho Regions, and from Star Valley, under the direction of

Sister Florence Jepperson Madsen. Elder Frank W. Asper is at the organ.

The Mothers Chorus will now sing, "When Children Pray," Sister Madsen conducting, following which the opening prayer will be offered by Elder Alwyn C. Sessions, president of the Fresno Stake.

The Singing Mothers Choruses sang "When Children Pray."

Elder Alwyn C. Sessions, President of the Fresno Stake, offered the invocation.

President David O. McKay:

President Alwyn C. Sessions, presi-

dent of the Fresno Stake, has just offered the invocation.

The Combined Singing Mothers Choruses will now favor us with "Unto Thee I Lift Mine Eyes," conducted by Sister Florence Jepperson Madsen.

Following the singing by the Mothers, President J. Reuben Clark, Jr. will present for your consideration and action the General Authorities, General Officers, General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

The Singing Mothers Choruses sang the anthem, "Unto Thee I Lift Mine Eyes."

SUSTAINING OF THE GENERAL AUTHORITIES OF THE CHURCH

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

President J. Reuben Clark, Jr.:

My brethren and sisters, perhaps that beautiful song, so beautifully rendered, is a fitting prelude to the functions which we are now about to perform. In the language of political science, this is a constituent assembly. Your action

here today binds the whole Church. This is your one opportunity at this Conference to express your views, and I feel to urge upon you the understanding that here you covenant with the Lord that you will support and sustain those whom you do support and sustain by your vote.

President Clark then presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Henry D. Moyle

Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Adam S. Bennion
Richard L. Evans
George Q. Morris

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Thomas E. McKay	John Longden
Clifford E. Young	Hugh B. Brown
Alma Sonne	Sterling W. Sill
El Ray L. Christiansen	

TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	Milton R. Hunter
Antoine R. Ivins	Bruce R. McConkie
Oscar A. Kirkham	Marion D. Hanks
Seymour Dilworth Young	

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop
 Thorpe B. Isaacson, First Counselor
 Carl W. Buehner, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith
 A. William Lund, Assistant

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Stephen L. Richards	Delbert L. Stapley
J. Reuben Clark, Jr.	Marion G. Romney
Joseph Fielding Smith	LeGrand Richards
Harold B. Lee	Adam S. Bennion
Spencer W. Kimball	Richard L. Evans
Ezra Taft Benson	George Q. Morris
Mark E. Petersen	

Ernest L. Wilkinson, Administrator

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Orval W. Adams
 George S. Spencer
 Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President
 J. Spencer Cornwall, Conductor
 Richard P. Condie, Assistant Conductor

ORGANISTS

Alexander Schreiner
 Frank W. Asper
 Roy M. Darley, Assistant

CHURCH WELFARE COMMITTEE

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Henry D. Moyle	John Longden
Delbert L. Stapley	Antoine R. Ivins
Marion G. Romney	Oscar A. Kirkham
LeGrand Richards	Joseph L. Wirthlin
Thomas E. McKay	Thorpe B. Isaacson
Clifford E. Young	Carl W. Buehner
Alma Sonne	

and the General Presidency of the Relief Society.

GENERAL CHURCH WELFARE COMMITTEE

Henry D. Moyle, Chairman
 Harold B. Lee, Managing Director
 Marion G. Romney, Assistant Managing Director

Paul C. Child	W. T. Lawrence
T. C. Stayner	Lorenzo H. Hatch
Mark B. Garff	Walter Dansie
Leonard E. Adams	LeRoy A. Wirthlin
J. Leonard Love	Walter Stover

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Velma Nebeker Simonsen, Second Counselor
 with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
 David Lawrence McKay, First Assistant Superintendent
 Lynn S. Richards, Second Assistant Superintendent
 with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent
 A. Walter Stevenson, First Assistant Superintendent
 David S. King, Second Assistant Superintendent
 with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President
 Emily H. Bennett, First Counselor
 LaRue C. Longden, Second Counselor
 with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern W. Parmley, President
 Arta M. Hale, First Counselor
 Leone W. Doxey, Second Counselor

with all members of the Board as at present constituted.

President McKay, so far as I was able to see, the voting was unanimous in the affirmative.

President David O. McKay:

We thank you, brethren and sisters, for your unanimous vote.

Our first speaker this afternoon will

be Elder Antoine R. Ivins of the First Council of Seventy. He will be followed by Elder Adam S. Bennion of the Council of the Twelve.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

MY BRETHREN AND SISTERS: I sincerely seek an interest in your faith and prayers, that what I shall undertake to say in the next few minutes may be directed by the Spirit of our Heavenly Father and may be delivered in a spirit of love and fellowship, for I love the work of the Lord, and I love his people; I love to work with them.

I have been interested in this conference, especially interested in the many references that have been made to the foreign missionary work and to the newly completed temple in Switzerland. Those references have caused me to reflect upon the purposes of temples. We have had some instruction already as to why we build them. It seems to me that so far as a newly erected temple is concerned, perhaps its major purpose would be to take care of the living, because I believe the accommodations of those already existent would take care of the vicarious work that we have available at the present time. So this newly erected temple is likely to be most beneficial for the living people of Europe. They who have never had the experience of an endowment in the temple before, will receive a wonderful uplift in their spirituality as they enjoy this rare and wonderful privilege which is given to us in the temples of God.

The priesthood has for its purpose integrating into the lives of people the ordinances and the benefits of the gos-

pel of Jesus Christ. The greatest and most supreme of all of these blessings comes to us through the administration of the priesthood in the temples of God and in no other place and were this new temple limited to the benefits the people receive in mortality, its erection and administration would be amply justified, but the benefits of these ordinances when they are carried through to their ultimate end, are not limited to mortality. They penetrate the veil between mortality and eternity, giving people advantages which are past our understanding. Really, they are so sublime and wonderful that they stagger our imagination.

In the Doctrine and Covenants we are told that any man who can attain to the magnification of all of his duties in the Melchizedek Priesthood would and will ultimately attain to the powers of God.

No man who goes into a temple and is content with receiving his own endowments realizes the full possibilities that the temple offers him. He only who takes a wife into the temple and is sealed to her for time and all eternity can ultimately attain to the tremendous and wonderful blessings that are held out as an inducement for righteous living. That seems to me to be the sublime and supreme distinction between the Church of Jesus Christ of Latter-day Saints and all other religious denominations.

During the last year, 1954, and this

year up to the present, as we have ministered among the stakes of Zion, there has been placed in our hands an item, a statistical item relative to the numbers of people who avail themselves of this grand and glorious privilege. I have kept account of the stakes I visited last year and this. Last year there were reported 1811 marriages in the stakes that I visited, and I was surprised to learn that less than half of them were consummated in the temple, a fifth of them involving people who were not members of the Church.

It is an astonishing thing. I rather feel to regard that as an unsatisfactory percentage. There may be people who think it is perhaps all that could be expected, but I do not. I think that we ought to strive to increase that percentage, and then once you make up your mind that that should be an incentive and an objective, the question then is: Where are you going to start to bring about an improvement?

It seems to me that the duty of teaching people who are approaching marriageable age, the advantages of celestial and eternal marriage, first, and always, is with the parents. Then I wonder how parents who have not availed themselves of that privilege and who hardly live so as to impress their children with the desirability of perpetuating the marriage relationship, can expect so to impress their children. I have come to decide, brethren and sisters, that the place to start is not with the young folk, but with the old folk, to get the fathers and mothers of young people fully to appreciate the advantages, the wonderful advantages of celestial marriage, and then to present to their growing children an example which will make marriage, a marriage for eternity, attractive to them.

If the parents do not do it, where can we lay the responsibility for it? We have a good many agencies that are supposed to supplement the efforts of the parents, brethren and sisters, but it seems to me that fathers and mothers can never escape the responsibility for this instruction.

So it behooves us to live to be worthy of it. If we have not already availed ourselves of the opportunity to bring our lives into conformity with the

standards of the gospel so that we can avail ourselves of that privilege, what example do we set as a lesson to our children? Words fall flat when they do not show in the example of the parents the value of the teaching.

So I believe that is where we ought to begin, brethren and sisters, and there are many of us who can take it to heart. I am sure there is a wonderful percentage of people who make every possible effort to magnify their calling and obligation, but there are many others of us who do not. We let jealousy and hatred and other things enter into family relationships which disrupt them and disturb them, resulting too frequently in the dissolution of the union, and all of that is not right, brethren and sisters. It is not right, and it behooves us as fathers and mothers to set the example and then give the instruction. That instruction should be subtle. It should be attractive. It should be convincing.

Then to supplement the efforts of the father and the mother, we have the bishopric of the ward. We had a wonderful film on the responsibility of a bishop the other night. There have been bishops in the Church who have seen and used the opportunity that is theirs to instruct their young people when they approach marriageable age in the advantages of celestial and eternal marriage. There, again, is the closest contact I believe that we have in the Church to supplement the efforts of the fathers and the mothers. And if fathers and mothers and bishops and auxiliary associations should combine in a serious effort to teach this truth, I believe we could make it so attractive that the evils which befall many of our young people would cease to be attractive to them, and they would develop a strength in their youth which would carry them through all their future lives in honorable service to God, our Heavenly Father, and in righteous living.

Now what will we do about it? We cannot dream ourselves into it, brethren and sisters, and if any single one who is here today finds opportunity, he should start action at once to correct his life and make it appropriate for the realization of these grand and glorious principles and privileges.

The greatest result of such living is the union of a man and a woman for time and eternity, sealed by the Holy Spirit of Promise, with the power of eternal increase, an attribute of Godhood. "... all that my Father hath shall be given unto him" (D & C 84:38) is the promise made to the man who re-

ceives and magnifies the priesthood.

God bless you. Amen.

President David O. McKay:

President Antoine R. Ivins has just concluded speaking. He will be followed by Elder Adam S. Bennion of the Council of the Twelve.

ELDER ADAM S. BENNION

Of the Council of the Twelve Apostles

THIS HAS BEEN a stirring conference, my brethren and sisters, and I trust that the few minutes I may occupy I may catch its spirit in the prayer that was uttered at the beginning of this session. We have always had beautiful music at these sessions. Today's singing was music at its best. While this group of mothers sang, I looked over the brethren down below, and I think I got a new meaning to the Eighth Psalm:

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels. . . . (Psalm 8:4-5.)

When they sang that first song, "When Children Pray," I was reminded of the experience of the little fellow, two-and-a-half, who was sitting at the table and was asked to say the blessing. He had his hands crossed over his eyes, said the author, "The better to peek through," and then offered his prayer, understandable only to his mother—and one other. I am sure this choir has brought us into the spirit of Him who understands.

It is an honor to follow the leadership of this great First Presidency and to labor in the fellowship of my Brethren of the General Authorities. The evidence of this conference, I think, must be convincing to all of you that they are strong, devoted men. I give you my witness that they are men of God.

As we walked out of the morning session, I shook hands with Sister John A. Widsøe, the wife of the man whom I had the honor to follow into this quorum. As we threaded our way through

the narrow lane that is prepared down there in the great crowd that gathers around the car of our President, Sister Widsøe said, "The soul of people hungers for an ideal." I was impressed that it may be that same hunger that prompts us to believe in God. There are so many evidences, the mystery to me is not that men may believe in God, but as Ballard once wrote, "the great miracle of mankind is the miracle of unbelief."

Dinmore has put it beautifully: "If no help had ever come from God, the impulse to pray would have died out long ago."

Among the stirring things of this conference is the living evidence here today of Thomas E. McKay and Bishop Joseph L. Wirthlin. They have been so critically ill that man's power alone could never have made it possible for them to give the witness they have given in this conference.

The other night as I read into the Book of Mormon, I turned to the book of Ether, wherein is this remarkable passage:

Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God. (Ether 12:4.)

As I pondered the meaning of an anchor, I was impressed that faith is that anchor. It is a wonderful thing to be anchored to the truth of Almighty God through faith which bids us to know that he lives. But faith is more than an anchor. As a matter of fact, if I have a theme for these few minutes, it centers in the thought of the faith

which impels us to action. Faith is a dynamic thing. Faith is an adventurous term.

I was so much impressed a couple of nights ago with the declaration of PeeWee Reese, the great little shortstop of the Brooklyn Dodgers. (In case anyone did not get the word during the noon hour today, the Dodgers won again.*) You will remember in this series, the Yanks had taken the first two games, and historically the record seemed to indicate that no team which ever lost the first two games ever came back to take the series. So the commentator asked PeeWee Reese what he thought of that.

"Well," said Reese, "I know what the record is, but sometime it ought to be broken, and I believe we have the team this year to do it."—I do not want to be partisan.

As a matter of fact, faith exists in every field of activity. It is faith—it is confidence—that risks everything for the pearl of great price. The scientist watching the test tube does it in terms of faith. The men these days who are searching for a cure against polio have been following the lead of faith these many years. A neighbor of mine devotes his entire life and plans to dedicate his life to the search for something that will prevent the hardening of the arteries. It is faith that prompts men to move toward their coveted goal always. Really, it is faith that prompts a teacher to try to inspire students with the thought that there is a better life ahead.

I wish I had the magic to give to the teachers of our own schools, and to all others, the precious formula that was given to me when first we went east to go on with advanced training. My mother, who had had none of it, said, "All right son, get all of it you can." Then she gave me a farewell message that has rung in my ears ever since: "Get all the learning you can, son, but don't ever let it destroy your faith." God bless her for that admonition.

*After losing the first two games of the World Series to the New York Yankees, Brooklyn won three straight games. The day following Elder Bennion's address the Yankees won again, but Brooklyn won the seventh, and concluding game.

THE FAITH OF THE SCRIPTURES

I. Now, in these brief minutes I am going to lead your thinking to the faith of the scriptures. I think I shall beg leave to print in the interest of time. There are wonderful passages. As a matter of fact, the more I read the scriptures, the more I am impressed that the great echo through the scriptures is an echo of faith and of love and of obedience. When you put the three of them together, you have a great formula for proofreading all the experiences of life.

For those who receive it in faith, and work righteousness, shall receive a crown of eternal life. (See D & C 20:14.)

Now faith is the substance of things hoped for, the evidence of things not seen.

For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. (Hebrews 11:1-3.)

I love to read the life and story of Abraham and of Nephi, and both of them echo the same sentiment.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. (*Ibid.*, 11:8.)

Read 1 Nephi, chapters 2 and 3, the glorious experience of Nephi, who believed he could get the plates from Laban, against the doubt of his brother, Laman, who was sure he could not. Read those two chapters to find the power of faith and the emptiness of doubt and disbelief.

The kind of faith that I have in mind is the kind that always leads into works. I am mindful of James' injunction,

But wilt thou know, O vain man, that faith without works is dead? (James 2:20.)

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. (*Ibid.*, 2:18.)

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Hebrews 11:6.)

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Consider these further meaningful scriptures:

For as the body without the spirit is dead, so faith without works is dead also. (James 2:26.)

And Christ truly said unto our fathers: If ye have faith ye can do all things which are expedient unto me. (Moroni 10:23.)

And except ye have charity ye can in no wise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope. (*Ibid.*, 10:21.)

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.

And if you have not faith, hope, and charity, you can do nothing. (D & C 18:18-19.)

But after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness; . . . (*Ibid.*, 20:6.)

And it came to pass that the Lord spake unto me, saying: Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart. (1 Nephi 2:19.)

And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (*Ibid.*, 3:7.)

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost. (Fourth Article of Faith.)

THE FAITH OF OUR FATHERS

II. The second thought I want to leave with you is the faith of our fathers. What a wonderful place to contemplate the faith of our forebears. Before you go out this afternoon from these grounds, won't you take one more look at the Seagull Monument and read the inscription on the north side:

"Erected in grateful remembrance of the mercy of God to the Mormon Pioneers." When you gather in this edifice, you must think of the faith of men who from 1863 to 1867 toiled to build it—to 1870 to complete the balcony. As you look now at the pipes in this great organ, you must be mindful that some of them were made possible only because the pioneers discovered certain kinds of timber three hundred miles to the south.

I talked the other day with a grandson of a man who helped to saw that timber, and he said it took eighteen yoke of oxen to drag the tree from where it grew to the location of the saw that had been set up. Then by ox team they had the problem of bringing it three hundred miles to this square—and over what roads! Men without faith never would have done it!

I go out through these grounds, and though I have said it many times, will you let me say it again: The privilege that is ours at times to bring visitors to this spot always inclines me to take them to the southeast corner, for when our grandfathers lived in log cabins such as you see out there, they were dreaming dreams of the temple into which they put forty years of effort and four millions of dollars, which they did not have. That is faith!

Reference has been made to the glorious experience of the choir, and I understand every place they sang "Come, Come Ye Saints" they were encored again and again. We sing it frequently. Let me read the third verse again. William Clayton was not speculating about their arrival here. He said:

We'll find the place which God for us prepared,
Far away in the West,
Where none shall come to hurt or make afraid;

There the Saints will be blessed.
We'll make the air with music ring,
Shout praises to our God and King;
Above the rest these words we'll tell—
All is well! All is well!

Do you know what he was doing when he wrote that? It was on the 15th of April between Nauvoo and Winter Quarters, one of the toughest trips that any people ever took. I beg

of you to remember that six hundred people lost their lives in those three hundred miles. He had been sick much of the time. Pick up his journal and read the first twenty pages—the little journal of William Clayton. He had been ill. His wife, Diantha, was still ill—too ill to travel. As you read those twenty pages, you will notice how often he was writing a letter to be sent back to his wife, hoping that she would be well. Then came the glad news that she had given birth to a son, she herself too ill to move. She struggled against the ague and against the mumps. He himself was sick, but the morning—I love to read this—the morning the word came that he had a son—notice the practicality of it—he said they had been spending the day in a search, for “Henry Terry’s horses are missing. They’ve been hunted all day, but are not found yet. This morning I composed a new song, ‘All is Well.’ I feel to thank my Heavenly Father for my boy, and pray that he will spare and preserve his life and that of his mother, and so order that it be soon that we may be together again.” He asked President Brigham Young, “Could they not send back and bring her along?” and President Young said, “You may.”

I tried to conjure up last night that as William Clayton talked to Brigham Young about the new song he had just written, whether either one of them could ever have imagined, even in fancy, that a hundred years later 379 voices of the choir would take that same hymn and sing it to 60,000 people in Europe. And yet they did it. And we live today under the reflected glory of that choir. That’s faith in its fulfilment.

Brigham Young said these remarkable things:

I do not wish men to understand I had anything to do with our being moved here; that was the providence of the Almighty; it was the power of God that wrought out salvation for this people; I never could have devised such a plan. . . . We have faith, we live my faith; we came to these mountains by faith. We came here, I often say, though to the ears of some the expression may sound rude, naked and barefoot, and comparatively this is true. We had to have faith to come here. When we met Mr. Bridger on the Big Sandy River, said he, “Mr. Young, I would give a thousand

dollars if I knew an ear of corn could be ripened in the Great Basin.” Said I, “Wait eighteen months and I will show you many of them.” Did I say this from knowledge? No, it was my faith; but we had not the least encouragement—from natural reasoning and all that we could learn of this country—of its sterility, its cold and frost, to believe that we could ever raise anything. But we travelled on, breaking the road through the mountains and building bridges until we arrived here, and then we did everything we could to sustain ourselves. We had faith that we could raise grain; was there any harm in this? Not at all. If we had not had faith, what would have become of us? We would have gone down in unbelief, have closed up every resource for our sustenance and should never have raised anything. (*History of Brigham Young*, Ms. 3:95.)

THE FAITH OF TOMORROW

III. Then I wanted you to take just a brief look at what I like to call the faith of tomorrow. I was impressed a little while back at a convention in Chicago of the young people of that town. They said they were getting a little tired of those screaming headlines each day about some wild exploit of some wild youngster, so they gathered themselves together, and they made a study. They took a look at police records in Chicago, and they discovered that of all the juvenile delinquency cases that came before the court in Chicago in Cook County, all were attributable to three percent of the population, and they made a plea in that convention: “Let’s not forget the ninety-seven percent as we brand the immaturity of the three.” Then they said what to me was a wonderful thing: “We pledge ourselves to live so as to honor and revere our parents, to be decent ourselves, and to prepare ourselves to defend this nation—so to live that those whose names we bear will be proud we came along.” That gives a man faith in a new generation!

This has been a wonderful year to me. A year ago now I was not here. I give you my witness along with Brother Wirthlin and Brother Thomas E. McKay that the God who lives answers prayers. I give you my witness that that same God can carry the benediction of the faith of these people to President Eisenhower. May it be so.

I want to close with two or three con-

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crete cases which out of this year have thrilled me. We go to these stakes week after week and come back so built up, so reinforced, so strengthened! We love you people for your faith. We are grateful for the prayers you utter for us, and we return them in the councils of these good brethren.

A young couple came into the office the other day, and the girl said, "We've always wanted him to go on a mission. Either he didn't get the call or the circumstances were not quite right, but he has not gone. Now we have a little baby, but that ambition still burns." Then she said, "I have made arrangements so I can work to support myself and the baby and have a good bit towards his keep. Is it possible that he can go?" You love that kind of faith!

Reference has been made in this conference to Brother Nebeker of Bear Lake. He went on his mission after the children had come, and one of the dramatic things, in my judgment, in Bear Lake is the day when his wife wrapped her skirt loosely around the children as she waved good-bye to the husband who rode horseback to make his train connection, and said, "In a situation like this the only things that help are work and prayer."

A few short weeks ago in Hawaii I had the privilege of giving a blessing to two Japanese girls, lovely young people, the only ones out of their families to come into the Church. They were willing to bid good-bye to the family circle. They had faith that this is the work of God, and they wanted to go on a mission. They want to go among their own people and carry this great message to them.

Then let me take you, as I close, to Cumorah. I could pay tribute to the wonderful boys and girls in the missions of the great Northwest. President McMurrin, we are grateful to you for the notable job you have done. I look down at Brother Steed and President Taylor, and I am grateful for the great theater that they have built against the Hill Cumorah. There are stirring things in life, but to stand against that hill, with only the darkness of the night for a curtain, and then have the four trumpeters come out on the top of that hill and play "An Angel from on High!"

Then sit through the evenings that attracted 54,000 people to witness the pageant, and then go through four days of testimony in the Sacred Grove!

I want to take you into that Sacred Grove for just a minute. We had listened through those four days to 248 wonderful young men and women—missionaries, and students from Brigham Young University—if you could have heard them, you would have been proud, too. They all bore wonderful witness, but included in that Sunday service, attended by some 750 people, were two women I shall never forget, both of them brought up in wheelchairs to the little platform that stands in the Grove.

One of them, Sister Louise Lake, has a sublime faith, the faith that one day she will walk again. God grant her that request. The other girl, a Miss Brown from Connecticut, who said, as she was wheeled up, "I know that I shall never walk again"—misshapen limbs, which under palsy she has such a hard time to control. She said that when that disease first struck her, she was numbed for awhile, and she was bitter for a while, but she said, "I have risen above all that"—and I think when she was through, there wasn't a dry eye in the grove. The young people who heard Miss Brown that day will never forget. She said, "Crippled as I am in my body, I rejoice that my spirit is still intact. I have the faith to believe that one day, either here or elsewhere, God will work out the healing of my body—and while I live, let me never complain, but let me go about bearing my witness to his goodness."

This has been a wonderful conference. God bless you to go out in the spirit of faith, the spirit that bids us to make a rededication of our lives and our services. We can all pray; we can all labor; we can all gather the family around us; we can attend our services; and we can do some good for somebody. In the spirit of that kind of faith, I ask God to bless you in the name of Jesus Christ. Amen.

President David O. McKay:

Elder ElRay L. Christiansen will succeed Elder Adam S. Bennion of the

Council of the Twelve who has just spoken to us.

We shall now hear Elder ElRay L. Christiansen, Assistant to the Twelve.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

I AM SO GRATEFUL, my brothers and sisters, for the blessings that have come to me from this conference. I have thought of it in this way: "If thy brother ask thee to go with him one mile, go with him twain." (See Matt. 5:41.) As someone put it: "The first is an obligation; the second, a consecration."

I have made up my mind that henceforth, because of the marvelous things that have been said here, I will be more determined to dedicate that which I have in the way of energy and substance to the work of the Lord here upon the earth—more determined than I have ever been before.

It seems to me that the life of a Latter-day Saint is intended to be a life of dedication and of consecration to the things of God. The gospel of Jesus Christ is a program for the perfecting of the individual member by his adherence to the principles of that gospel. It is designed to teach us to forget ourselves, to be unselfish. I have come to think that selfishness on the part of those of us who are inclined that way is one of the great deterrents to our progress and to the realization of a divine destiny. Let us be determined to overcome selfishness and personal aggrandizement by sharing with others that which we have, by dedicating ourselves to the work at hand which we have to do, through dedication of our talents, our time, our substance, our tithes, and our offerings, our love, our goodness and kindness one to another, always seeing the good that always may be found in others.

When we partake of the sacrament, brothers and sisters, we presumably take upon us the name of Christ. We agree to do as he would do, to act as he would act:

... by love serve one another.

For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. (Gal. 5:13-14.)

The reward of unselfish service has been told us by the Lord when he has said that "... whosoever will save his life shall lose it: and whosoever will lose his life for my sake [I take it, in his service and the service of his fellow men] shall find it." (Matt. 16:25.) The sweetness and the joy of life is found when we are willing to deny ourselves for the good and the benefit of others. Service to others, service in the Church, giving of our substance, is part of the life of a Latter-day Saint. We are taught that sacrifice brings forth the blessings of heaven. In no other way, as I see it, can the Lord raise up a people who will be fit for the kingdom, who will have it ready for his coming. By offering himself as a sacrifice for the sins of the world and the redemption of mankind from death, Jesus set an incomparable example to us in the way of sacrifice and of love for others.

Again, when Abraham and Sarah were commanded of the Lord,—requested at least—to give as a sacrifice their son Isaac, we can imagine what must have gone through their minds. Nevertheless, they met the test. The Lord did it to see how much they loved him. Abraham was sustained, I am sure, by an unwavering trust in God. I am sure that Abraham knew that to accomplish his purposes, God could, if he desired, raise up Isaac from the dead, even after he had died. But what a lesson that is in service, of dedication, of consecration of that which he dearly loved! No wonder that Abraham was called a "friend of God."

An opportunity to demonstrate his love of the Lord was given to another man. He had great possessions, and he had a chance to test his unselfishness when he asked of the Lord, "What shall I do to inherit eternal life?" (Luke 10:25.) Now this man had done many good things. He had kept most of the commandments, I understand, but he had become selfish because of his great possessions. Evidently he thought more

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of them than he did of eternal life, because when told by the Savior that in order to gain eternal life he should sell whatsoever he had and give to the poor and take up the cross and follow him, he was sad, and according to the record, "... went away grieved: for he had great possessions." (Mark 10:22.) He had not learned the meaning of dedication and of consecration.

Contrast this man with a certain poor widow who cast into the treasury her two mites, which made a farthing—all that she had. Her contribution amounted to very little in monetary value, about one half of a penny of our money, but it was not the smallness of her offering that made it especially acceptable unto the Lord as he witnessed her placing her money in the treasury, but it was the spirit of sacrifice that she had shown. As he observed others throwing their money into the treasury, the record states:

... he called unto his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury:

For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. (*Ibid.*, 12:43-44.)

Dedication, it seems to me, in some form, is the real essence of all religion. Dedication to the will of the Lord and to his work is the religion of the Latter-day Saints. In this dispensation of the gospel, thousands have met the test when called upon to sacrifice their personal positions, their time, and even their lives, in order to establish and defend the kingdom of God upon the earth.

The Prophet Joseph Smith permitted himself to be taken by the mob and be put to death, and along with him, Hyrum, whose life was lost by an assassin's bullet, and in the same room at the same time, Dr. Willard Richards and John Taylor, who refused to leave him, and Dan Jones, and others who were loyal and devoted and would have given their lives gladly in preference to the Prophet's life. They set an example for us in this dispensation! There is scarcely an end to the list of those who have done likewise or who stand

now willing to do all that is required of them. A spirit of dedication, willingness to serve in any capacity and to sacrifice, if necessary, characterizes the true Latter-day Saint.

It was not long ago that I was in one of the stakes in southern Idaho. I was asked to interview five young men between twenty-five and thirty-five years of age, most of them married and having one or two children, to see if they were ready to receive an office in the Melchizedek Priesthood for which they had been recommended. I received the thrill of my life. Somehow, I decided—I don't know whether I made a mistake or not—but I decided to see what the depth of their willingness to sacrifice was. As each one came into the room, I sat down with him, introduced myself, and became better acquainted with him. Then I stated that the Church had acquired a great tract of land in Brush Creek and wished to prepare it for settlement for the Saints. The water had to be brought on to it, the brush had to be cleared and the land leveled, homes built, schools erected, and all things must be done from scratch. It would be no easy thing. I said: "If you were asked to go, would take your wife and family and leave what you have and go to Brush Creek and settle it?" Every one of those young men said yes.

I said: "What would your wife think about it?" In every case they said, in effect, "I am sure she would feel as I do, that if the Church required it, we would go." Then I explained that I had concocted the story.

I felt like putting my arms around each of those young men. I commended them, and then I got down on my knees, and I thanked the Lord for such young men of this day who were ready to dedicate, to consecrate, to leave all that they had and go, no matter where they may be called to go and build up Zion. That is the test that we all should be ready to meet.

There is a veritable army of men and women such as these in the quorums, in the missions, and in the wards and stakes, and in all places, where they serve without a thought of compensation. There is no end to the list—the ward teachers, who do good jobs, all of those who serve, all of you. It is com-

mendable, and it must be pleasing in the sight of the Lord. Among them, not to be overlooked, are those much unnoticed, unsung men and women, who day after day, month after month, year after year, labor in the temples of the Lord, giving vicarious service on behalf of the dead. Along with them are those who do research work, hiding behind desks and files, where nobody knows about them, spending hours and money and time and energy that the work might be perfected. It is one thing, you know, to do something for those who can return the goodness and who can thank you, but these people—this great army of those who do vicarious service, who do not expect a return in thanks, at this time at least—I think win our most sincere commendation and our admiration for that type of dedication.

Paul has said that “. . . He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

“. . . let him give, not grudgingly, or of necessity: for God loveth a cheerful giver.” (II Cor. 9:6-7.)

With the Apostle Paul, brothers and sisters, let us say, as we go from this conference,

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor

powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:38-39.)

May it be so with us. I testify that this is the work of God; that his power is within this Church—the power to bring redemption to the dead and salvation to the living, and I am honored to be affiliated with the membership of this Church and to do my little bit in furthering the work. God bless you and keep you and comfort you when you need comfort, I pray humbly, in the name of Jesus Christ, our Lord. Amen.

President David O. McKay:

The congregation will please rise and sing one verse of “Praise to the Man Who Communed with Jehovah.”

The Combined Choruses and the congregation joined in singing the hymn, “Praise to the Man Who Communed with Jehovah.”

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve will now address us.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

MY BELOVED brothers and sisters: President McKay began this great conference on a note of gratitude. My soul immediately responded to the theme. The spirit of it has inspired the proceedings of every session of the conference. In harmony with it, let me say that I am grateful for the peace that has come into my heart during the conference, and for the peace of this moment as I stand before you to express my feelings.

Among the many things for which I am thankful is the sanctifying process of repentance. I am grateful to the Lord Jesus Christ who, through the

atonement he wrought, gave us the gift of repentance. I am grateful that he was willing voluntarily to give his life for us. That is literally what he did. He did not have to give it; he did not have to die. Because he was the Son of God, he was not subject to the fall, as were men. Within him was power to live forever. “. . . I lay down my life for the sheep”—he said. “No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” (John 10:15, 18.) He inherited power over death from his divine Father.

It took a person with power over death to pay the debt to justice to bring men

forth in the resurrection. It took a sinless one, a god, even the sinless Son of God, to satisfy the demands of justice for men's sins. They themselves could not make an atonement which would either bring about their resurrection or pay for their sins and bring about their spiritual rebirth.

And so I repeat, I am grateful for my Redeemer, grateful that he paid the debt and brought about the means of repentance so that by repenting of my transgressions I can bring my soul within the reach of his atoning blood and thereby be cleansed of sin; for, after all, it is by the grace of Christ that men are saved, after all they can do. The thing they can and must do is repent. I love the doctrine of repentance.

During the past few months I have seen the need of it—oh, how I have seen the need of it. I have seen missionaries, saints, and non-members of the Church, in far-off lands sorrowing with a godly sorrow for sin. I have heard them say, "Oh, Brother Romney, do you think there is any hope for me, any chance for me to get on even the bottom rung of the gospel ladder?"

And as I have witnessed their sorrowing, I have remembered the sorrowing of repentant men in days of old; Zeezrom, for example, whose "soul," after he realized what he had done in opposing the ministry of Alma and Amulek, "... began to be harrowed up under a consciousness of his own guilt; yea, he began to be encircled about by the pains of hell." So severe were his sufferings that he "... lay sick at Sidom, with a burning fever, which was caused by the great tribulations of his mind on account of his wickedness." (See Alma 14 and 15.) And Alma, who said of the suffering he endured for "seeking to destroy the church of God":

I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins. Yea, I ... was tormented with the pains of hell; ... with inexpressible horror, ... even with the pains of a damned soul. (See *ibid.*, 36.)

But then I also remembered the rest which came into their souls when, through repentance, they found forgive-

ness. "Yea, I say unto you," said Alma to his son Helaman, that as "there could be nothing so exquisite and so bitter as were my pains"—so "... on the other hand, there can be nothing so exquisite and sweet as was my joy." (*Ibid.*, 36:21.)

And so I was comforted and encouraged those who confided in me, and I encourage all sorrowing, repentant men to be comforted—comforted by the experience of Alma and by Paul's assurance that "... godly sorrow worketh repentance to salvation. . . ." (II Cor. 7:10.) For today, as well as in days of old, there is hope, there is peace, there is rest in Christ for all whose godly sorrow brings them to that repentance which worketh salvation. Forgiveness is as wide as repentance. Every person will be forgiven for all the transgression of which he truly repents. If he repents of all his sins, he shall stand spotless before God because of the atonement of our Master and Savior, Jesus Christ; while he that exercises no faith unto repentance remains "... as though there had been no redemption made, except it be the loosing of the bands of death." (Alma 11:41.) Such is the gist of God's merciful plan of redemption.

My brothers and sisters, there are many among us whose distress and suffering are unnecessarily prolonged because they do not complete their repentance by confessing their sins. You will recall the following words of the Savior,

I command you to repent, . . . and that you confess your sins, lest you suffer these punishments of which I have spoken. (D & C 19:20.)

In another revelation he said,

By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them. (*Ibid.*, 58:43.)

Repeatedly he says that he forgives the sins of those who confess their sins with humbleness of heart, "... who have not sinned unto death." (See *ibid.*, 61:2; 64:7.) And he adds,

... he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more. (*Ibid.*, 58:42.)

But how are we to fulfil this commandment? To whom are we to confess our sins? In the fifty-ninth section of the Doctrine and Covenants, the Lord, with other directions concerning his "holy day," says,

... remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. (*Ibid.*, 59:12.)

I would assume that we are to confess all our sins unto the Lord. For transgressions which are wholly personal, affecting none but ourselves and the Lord, such confession would seem to be sufficient.

For misconduct which offends another, confession should also be made to the offended one, and his forgiveness sought.

Finally, where one's transgressions are of such a nature as would, unrepented of, put in jeopardy his right to membership or fellowship in the Church of Jesus Christ, full and effective confession would, in my judgment, require confession by the repentant sinner to his bishop or other proper presiding Church officer—not that the Church officer could forgive the sin (this power rests in the Lord himself and those only to whom he specifically delegates it) but rather that the Church, acting through its duly appointed officers, might with full knowledge of the facts take such action with respect to Church discipline as the circumstances merit.

One having forsaken his sins and, by proper confession, cleared his conduct with the Lord, with the people he has offended, and with the Church of Jesus Christ, where necessary, may with full confidence seek the Lord's forgiveness and go forth in newness of life, relying upon the merits of Christ.

Let us in this manner clear for righteous living the decks of our own lives, and get on our way to eternal life. Only by so doing can we rid ourselves of those guilty feelings of unworthiness, depression, fear, uncertainty, and self-

condemnation which block our upward climb. So long as we put off either the forsaking or confessing of our sins, just so long do we delay the day of our redemption.

Let not the past hang heavy as a millstone to thy heels,

To drag thee downward as each upward impulse to thy nobler self appeals;

But as the joyous butterfly from its chrysalis shell breaks free,

So from the past must thou rise jubilant, thine own true self to be.

This we may do today if we will, for Amulek assures us that

... if [we] will repent and harden not [our] hearts, immediately shall the great plan of redemption be brought about unto [us]. (See Alma 34:31.)

And President Joseph F. Smith spoke these comforting words:

... none of the children of the Father who are redeemed through obedience, faith, repentance, and baptism for the remission of sins, and who live in that redeemed condition, and die in that condition, are subject to Satan. . . . They are absolutely beyond his reach just as little children are who die without sin. (*Gospel Doctrine*, p. 570.)

God grant that it may be so with us all, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

President David O. McKay:

Elder Clifford E. Young will please come forward. Elder Marion G. Romney of the Council of the Twelve has just spoken to us, and some of you will be wondering who the Elder is who spoke just prior to our singing. It was Elder ElRay L. Christiansen, Assistant to the Twelve.

Elder Clifford E. Young, Assistant to the Twelve, will now speak to us, and he will be followed by Elder Oscar A. Kirkham of the First Council of Seventy.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

MY BRETHREN AND SISTERS:

When I was on my mission many years ago, I was laboring in Southern Germany, and in 1907 President Joseph F. Smith, in company with then Bishop Charles W. Nibley, who subsequently was called to be a Counselor to President Heber J. Grant, was traveling through the missions. While in Switzerland, as has been related here, a meeting was held attended by Saints and some of the missionaries, at which President Smith made that memorable prediction that the day would come when there would be temples in Europe and in that land of Switzerland.

It seemed so incredible at that time. We were facing persecution. In Germany we were not permitted to meet openly, so we held our meetings in the forests in the summer and in private homes in the winter.

The newspapers carried articles against the Church and the missionaries, vicious in their nature. It seemed that the powers of the evil one had been turned loose to stop the work, and when that prediction was made, as we talked about it in our little missionary group, we wondered if it would ever be fulfilled.

I came home from my mission in 1908. Conditions here were not too good. There was persecution here at home, criticism toward the leaders of the Church, President Joseph F. Smith being especially singled out in newspapers and magazines for vitriolic attacks on the part of those antagonistic to the Church.

There are two types of persecution. In the early history of the Church it was more or less physical. Later on it was of the nature I have described. It just seemed that the work could not go forward.

What a change now! God moves in the affairs of men. It is his work. We are his children, and no matter what may come, if we do our part in preaching the gospel, declaring its message, its saving truths, there will be no ques-

tion about the outcome. These things we have learned over the years.

No one would have hazarded such a prediction except a prophet of the Living God. He saw, he knew, through the prophetic powers that he possessed, and today, during this conference, we have had related to us the fulfilment of that great prediction.

Thus, my brethren and sisters, it has ever been, and thus it will ever be in this work. There will be no failure. We may fail. Six months ago, you will recall we had a heavy snowstorm—conference weather they called it—and President McKay announced that all the roads in Wyoming were blocked and that the Saints should not attempt to drive home until the storm cleared. Today under such beautiful weather conditions we meet in conference. How this epitomizes the rolling forth of the work of the Lord! We meet storms; we meet roadblocks; then the storm clears. We ourselves sometimes throw up road blocks when we fail to do our part, when we fail to support the organizations, when presiding officers in wards and stakes fail to give the necessary direction to the auxiliary organizations, helping them in their work, all of them being important and necessary. We throw up road blocks when we fail to do our duty and keep his commandments. But the Lord, just as the storm cleared, clears the way, and in spite of us his work goes on, and there is no failure.

I am grateful for my testimony. I am grateful for the cleansing power of the gospel of the Lord Jesus Christ. I thank the Lord for faith in God. I thank him for his blessings that come even in the face of adversity and affliction, for the power to see even beyond the affliction. I am grateful for these blessings.

God sustains us. You know what was said of the Savior—that although he were a son, yet learned he obedience by suffering, by the things which he suffered, and being made perfect through that suffering, he became the author of eternal salvation to all who obey.

Thus it is with us, my brethren and sisters, and I leave with you my testimony, and pray that God may help us that there may be no failure on our part, and that we may not place any road-blocks because we have sufficient evidence to know that even against odds and adversity, there is no failure.

God help us to appreciate these

things, I pray in the name of Jesus. Amen.

President David O. McKay:

Elder Clifford E. Young, Assistant to the Twelve, has just spoken to us. Elder Oscar A. Kirkham of the First Council of the Seventy will be our concluding speaker.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I PRAY for the blessings of our Heavenly Father.

President J. Reuben Clark, on his eighty-second birthday, said these words: "This is a great world for each youth, but he must conquer it for himself by work and right living."

President Stephen L. Richards, at the dedication of a ward chapel in Cache Stake stated: "We are engaged in building the kingdom here on earth. That is our assignment. Men are not endowed with the same talents, but everyone can make a contribution in his way."

President David O. McKay said, at the dedication of a chapel in the Box Elder Stake: "Three virtues contribute to the spirit of man: first, control of the passions; second, reverence; a great man is reverent in his attitude toward God and his Son, Jesus Christ; third, service to his fellow men."

Out of our welfare program has come: "They are putting a roof on the house of a sick brother. Men and boys are harvesting the widow's potato crop."

Lucy B. Young, one of President Brigham Young's wives, said one day in Germany to me, "I went up the hall in the Lion House. President Young had just crossed the road on South Temple and hurried into his office. With the curiosity of a good woman, I walked up to the end of the hall and listened at the door. I heard President Brigham Young say: 'Down on your knees, Brigham! Down on your knees!' He had had some difficulty with the men across the street. In a few mo-

ments he opened the door calmly, with perfect control, and went about his work.

May God school our feelings, give us a desire to do the right with such fine determination and faith, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Oscar A. Kirkham of the First Council of Seventy has just addressed us briefly, but he said much in those few words.

We have been deprived of the inspiration of remarks from Elder Henry D. Moyle. He would rather I would not say what I am going to say, and I do not want my remarks to arouse any undue anxiety in your hearts.

Brother Moyle was one of four of the Twelve who were present at the dedicatory services of the Swiss Temple. Just prior to that he filled a special appointment. As always, he said, "Yes, I will go." I think that the filling of that appointment did not result in the cold from which he suffered when he got back to Bern. Be that as it may—I want to say that he participated in all the exercises, too. He speaks German fluently, and hundreds of thousands of German Saints rejoiced in his message.

The doctor thought he should not attend these services. He has a very painful case of shingles. I have deemed it unwise to have him exert himself to address this large congregation. We unite our prayers, Brother Moyle, for your complete and permanent restoration to your usual vigor and health.

PRESIDENT DAVID O. McKAY



O YOU SAINTS listening in: Thank you for the many telegrams you have sent. We rejoice with you in the excellent transmission of the messages from this tabernacle. I know the Saints would be pleased to hear your comments, but time will not permit our reading them. I have two here, though, which I am sure the Saints and you in California will be pleased to hear.

One is: "The servicemen assembled at Fort Ord and those gathered in homes enjoyed the TV broadcast of conference this morning. Approximately ninety in attendance."—Chaplain Connell.

The other is from Tijuana, Mexico: "The Saints gathered here in Mexico enjoying good conference reception. Proceedings are being translated into Spanish. Best wishes.—The Tijuana Branch Presidency, Tijuana, Mexico." Then, as you see, dozens of others. We are just one great, united Church—united in love.

In your behalf, may I express appreciation and gratitude to all who have assisted in any way in making this great semi-annual conference such an inspirational success. As I was driven down to this session, I saw the officers of the law on duty, and I thought that their diligence has prevented accidents; perhaps they have saved lives by their faithfulness. I know they have greatly contributed to our convenience, and we thank them and our city fathers for their co-operation. To you reporters for your fair and accurate reports we express thanks; also to the audience as a whole for your responsiveness, attentiveness, and example in reverence, too, even you who have to stand in the doorways. It is all these little things which contribute to a spirit of unity, brotherhood, and love. The fire department has been on hand in case of any emergency. Red Cross officials have been rendering service.

These flowers we have mentioned before. I did not tell you however that the presidency of the Wilford Stake asked permission to furnish these flowers. We did not ask them. They asked for the privilege of contributing to the

beauty. We accept their flowers as messengers of love. We thank you, and to think that these other flowers could come across the Pacific Ocean and retain their beauty and fragrance as these have done emphasizes the nearness of our Saints in the far-off parts of the world to us.

We mention the ushers. Have you noticed how quietly they have attended to their duty? They have been on hand, each at his post, with no confusion whatever. Thank you for considering your post important and doing your duty so well.

To the various radio and television stations in our own city and state, and in other states named in the various sessions of the conference, we render our special thanks in behalf of the tens of thousands of people who have heard these proceedings due to your courtesy and contribution.

To these groups of singers from Friday morning on, we cannot say in words that which we feel in our hearts. The German Saints on Friday—how well they sang! How gladly they rendered that service! That group of young men and young women on Saturday—why they just seemed to throw their young hearts into the expression of love through singing, and we all responded to it!

And this afternoon, shall I say the climax? I can, because our mothers who always sing from the heart have just lifted us to spiritual heights, and Sister Madsen, how the Lord has blessed her to get these groups of mothers together and to sing with such expression! It is so inspiring! Well, on behalf of the thousands who listen, we thank you, one and all, for what you have done today.

I have time to say only a word in conclusion. The brethren who have addressed us have been inspired of the Lord, as you will all testify, and they have given us sublime messages. They have given us the gospel. What shall we do about it?

I remember fifty-eight years ago, on one occasion I sat in council with two local elders in Glasgow who had trouble

which they could not solve, and which threatened to become serious. Something that was said touched the sympathy of one, and when you touch the sympathy of a Scotchman you have him, and he said, "Tell us what you want us to do, and we'll do it." (Tell us what you want us to do, and we'll do it.)

Well, we have been told in this conference what to do. God help us to do it. May I mention two important things just by way of emphasis upon which we should center our efforts. One pertains to the priesthood quorums. Fellow presiding officers in missions, stakes, wards, and quorums, *make your quorums more effective in regard to brotherhood and service.* The quorums are units which should effectively hold the priesthood in sacred bonds and in helpfulness.

I refer particularly to the senior members of the Aaronic Priesthood—you businessmen, successful in the business world; you professional men who have devoted your time to the success of your vocations and are successful and are leading men in civic and political affairs—get together more closely in your quorum. Yes, it may be teachers—that is all right. You meet as teachers, adult teachers, and help one another. If one of your number be sick, two or three of you get together and call on him. You can do that. You do not like to preach, and you hesitate to appear before an audience, even to pray. You can go together and sit by the side of your comrade who lies in bed. He will never forget it.

You elders perhaps have one of your number sick, and his crop needs harvesting. Get together and harvest it. One of your members has a son on a mission, and his funds are getting low. Just ask if you can be of help to him. Your thoughtfulness he will never forget. Such acts as these are what the Savior had in mind when he said, "Inasmuch as ye do it unto the least of these my brethren, ye do it unto me." (See Matt. 25:40.) There is no other way that you can serve Christ. You can kneel down and pray to him, that is good. You can plead with him to give you his guidance through the Holy Spirit—yes, we do that and must do it.

We have to do it. But it is these practical, daily visits in life, it is the controlling of our tongue, in not speaking evil of a brother, but speaking well of him, that the Savior marks as true service.

Read Peter's first epistle where he refers to the Holy Priesthood: "... ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (I Peter 2:9.) In his second epistle (see ch. 1:4) note the significance of this: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, . . ." When you sense that, you have reached happiness.

Now the other point relates to your homes. Let us go home with a determination to have our homes places of contentment and peace. There is not one of us who cannot contribute to that condition. The ideal home should be found among the members of the Church of Jesus Christ, and I am just sufficiently old-fashioned to think that the home is still the foundation of the state, especially of a republic. Do not forget it. And the state has no right to take your children and attempt to train them and substitute for your protection, mother, and your prayerful guidance.

Brother Bennion referred to the influence of a mother. He expressed what each one of us may do. But I am referring now to the fathers' contributing to the home by showing a high sense of regard and courtesy to your wives in the home. Courtesy is a wonderful virtue, and it should be shown in the home. Courtesy is saying "thank you"; "if you please"; "pardon me." Have you forgotten those terms in the home? Children, hearing them, will themselves become courteous to mother and to father, and to each other. The home is the place to teach the virtues of society. The home is the place to instill the faith that has been emphasized in this conference.

Husbands, remember the covenants you have made to your wives. Do not permit your affections to be led away from the mother of your children.

Sunday, October 2

Third Day

Mothers, do not forget that you owe something to your children and to your husband. You, too, can keep yourself attractive. You, too, can refrain from finding fault. You, too, can contribute to the happiness and contentment of the home, the sweetest place on earth. That is about as near heaven as you will get here. Do not make it a hell. Some do.

We have had too many broken homes since the war, too many separations by divorce. Let us reduce that number. There is no use terminating a marriage just because of a few misunderstandings. Guard against misunderstandings by curbing your tongue. You hold the priesthood. Can't you control your tongue as well as your actions? Do not say the thing that comes to your mind when things go wrong, and by a quick-tempered remark wound her who has given her life to you. Control your temper.

Yes, you see weaknesses. The women see them in us husbands, too. I'll tell you they see them! They control their tongues more frequently, I think, than we do. Let us reverence womanhood. Is it not strange, when you think of it, that the one thing of which the world has accused this Church is the one thing in which this Church deserves most credit—keeping the home pure and stable, educating children in the faith of our fathers, faith in the Lord Jesus Christ and the Father and in the restoration of the gospel.

Now, here is a final appeal at this conference for us to go home, to go back and set our homes in order. God bless you in so doing, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Choir will sing, "The Silent Sea—I Know not What the Future Hath of Marvel or Surprise," after which the benediction will be offered by Elder George L. Nelson, president of the Monument Park Stake, after which this Conference will be adjourned for six months.

"The Silent Sea," by our Singing Mothers, led by Sister Madsen.

Singing by the Combined Choruses, "The Silent Sea."

President David O. McKay:

The Deseret Sunday School Union Conference will convene in this building tonight at 7 o'clock. All Sunday School workers will desire to be in attendance, and all are invited.

Presidencies of the temples will please make their way at once to the fourth floor of the temple building.

President George L. Nelson of the Monument Park Stake will now offer the benediction.

The benediction was offered by Elder George L. Nelson, President of the Monument Park Stake.

Conference adjourned for six months.

The congregational singing of the Conference was conducted by the conductors of the various choirs which furnished the music for each day's sessions, and by Elder Richard P. Condie.

The choral singing for the Friday morning and afternoon sessions was furnished by the German Speaking Church Organization Choir, with Heinz Rimmasch conducting, and Frank W. Asper at the organ.

At the Saturday morning and afternoon sessions the choral singing was furnished by the MIA Chorus from the Salt Lake Valley Stakes, with Elvis B. Terry conducting at the morning session, and Ruth Hardy Funk at the afternoon session, with Roy M. Darley at the organ.

At the General Priesthood Meeting held Saturday evening the choral music was furnished by the Bonneville Stake Priesthood Chorus, with David A. Shand as director, and Roy M. Darley at the organ.

The Relief Society Singing Mothers from 21 stakes in the Bannock and East Idaho Regions, with Sister Florence Jepperson Madsen conducting, and Frank W. Asper at the organ, furnished the music for the Sunday morning and afternoon sessions.

Accompaniments and interludes on the great organ were played by Frank W. Asper and Roy M. Darley.

were taken by Frank W. Otterstrom and Joseph Anderson.

Stenographic notes of the Conference

JOSEPH ANDERSON
Clerk of the Conference

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